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ART. I. *Some Account of the public Life, and a Selection from the unpublished Writings, of the Earl of Macartney.* The latter consisting of Extracts from an Account of the Russian Empire: a Sketch of the political History of Ireland; and a Journal of an Embassy from the King of Great Britain to the Emperor of China: with an Appendix to each Volume. By John Barrow, F.R.S., Author of "Travels in China" and "Southern Africa," and of "a Voyage to Cochinchina." 2 Vols. 4to. pp. 1150. 3l. 3s. Boards. Cadell and Davies. 1807.

WE are not now for the first time to consider the qualifications of Mr. Barrow as a writer, and, for the information of the public, to appreciate his merits and his defects; because, from the several works which he has already communicated to the world, and of which we have made due report, he is well known in both these respects. It has before been remarked that he is too much addicted to prolixity; and we are sorry that even *primâ facie* evidence, in the present instance, affords countenance to the charge:—evidence, too, which a farther examination will strongly corroborate. We fear also that we shall have to add to this objection, another on the score of partiality. Every biographer may be supposed to feel a peculiar interest in the subject of his labours; and if the character which he delineates should on the whole stand high, it is natural for the writer's feelings to betray him into excess of panegyric. His duty to the public, however, requires him to correct this fault; and his obvious liability to fall into it takes from him all excuse for not being on his guard. His very sense, moreover, of obligation, when as in Mr. Barrow's case his patron is his hero, in proportion as it is creditable to his private feelings, is so far incompatible with his task as a writer of history, that, like the bias of a bowl, it requires to be calculated, and allowance to be made for it.

In the first volume, Mr. B. gives an account of the "birth, parentage, and education" of Lord Macartney; and he then proceeds to a minute and circumstantial narrative not only of

his actions, but even of his words and observations, in the various situations of Envoy to St. Peterburgh, Chief Secretary of Ireland, Governor of Grenada, Governor of Madras, Ambassador to the Emperor of China, and Governor of the Cape of Good Hope.—He thus assigns his reasons for writing and publishing these memoirs:

'The design originated in a hint that was conveyed to me of the great probability, amounting indeed nearly to a certainty, that the history of a life employed on such various and extraordinary occasions, as that had been of Lord Macartney, might be expected, in these times of general reading, to find its way into print in some shape or other, however imperfect; for that even in his life time application had been made to him for materials for this purpose, and that the pursuit of such materials after his death was not likely to be abandoned. On this suggestion I became naturally desirous not to be anticipated in a work of this nature; and thus deprived of the opportunity of fulfilling what I considered to be a duty to the memory of a great and distinguished public character, particularly due from one who for so many years had enjoyed his friendship and been honoured with his patronage. It appeared to me, indeed, on every consideration which I could give to the subject, that a faithful sketch of the public conduct of a man who had filled various and eminent situations in the four quarters of the globe, of one who, with the eye of a statesman and a philosopher, had surveyed mankind in every region and climate of the earth, and who, after a long and laborious life spent in the service of his country with an unblemished reputation, resigned it at last full of years and crowned with honour, in the midst of his friends and in the bosom of his family—it appeared, I say, that a sketch of such a life would afford an illustrious example for imitation not unworthy of being handed down to posterity; and in this opinion I had the satisfaction to be confirmed by the concurrence of many of those friends, who were most dear to him when living, and in whose memory he will long survive. Such were the motives and the origin of the undertaking.'

He adds that, 'being furnished with the means of giving a tolerable account of the many difficulties his Lordship had to encounter, of the firmness with which he always met them, and the wisdom by which he overcame them, he flattered himself with the hope of being able to exhibit an illustrious example of extraordinary self-denial and disinterestedness, of inflexible integrity, unabating zeal, and unrelaxing energy in the public service.' Though this be the very language of a determined and unscrupulous eulogist, Mr. B. declares that he has not indulged an inclination to launch into a strain of general and indiscriminate panegyric, but has contented himself with rather relating the actions of his patron than reciting his praise: but how can he expect his readers to regard his narrative of Lord Macartney's life as strictly candid and impartial, when he ex-

pressly says that, though he considers public characters as public property, and a connivance at their abuses as little short of treason to the State, his object has been to establish in the opinion of the world the rectitude of his Lordship's conduct, and to make it appear that his actions were right, rather than that those who opposed his measures, and were engaged in disputes with him, were wrong? *Audi alteram partem* is a maxim as old as civil society itself; and an *ex parte* narrative of public conduct, which Mr. B. acknowleges was attended with difficulty and danger, and exposed the actor to every kind of calumny and to hostile opposition, will not enable any person to form a correct idea of it.

We can scarcely suppose that Lord Macartney, who was sometimes carried along by favourable gales and at other times involved in storms, could have been throughout a long political life uniformly blameless; and that those who differed from him were invariably wrong, or actuated by unworthy motives. He himself allows that he had recourse to strong measures in India, though he was compelled to take them, contrary to his own natural disposition; and measures, which a courtier and politician acknowleges to be *strong*, are seldom perfectly justifiable. We are inclined to believe that Lord Macartney's political career was as disinterested as that of most public characters, and in some respects more so: but if it once be received as a maxim, that justice and morality may yield to policy in cases of urgency, such pleas may be set up to the levelling of all barriers between right and wrong, in the administration of human affairs.

George Macartney was descended from a respectable private family, and was born at Lissanoure in Ireland, the 14th of May 1737.

'At the age of thirteen, he was admitted a fellow commoner of Trinity College in the University of Dublin, and proceeded master of arts there in 1759. From Dublin he came to London, and was entered of the society of the Middle Temple, where he formed an intimacy with Mr. Burke, Mr. Dodwell, and many other characters then rising into eminence; but having no intention to study the law with a view to practice, he remained there but a short period before he had completed his arrangements for making the tour of Europe, in order to collect, by his own observations and the reports of others on the spot, whatever information could be procured relative to the physical strength and the resources of the several States of that continent, and the characters and politics of their respective courts.'—'In the course of his travels, he made the acquaintance of Mr. Stephen Fox, (eldest son of the first and father of the present Lord Holland) whom he had an opportunity of serving in a manner so essential to himself and his connections, that he was ever afterwards

honoured with the esteem and confidence of the old Lord and Lady Holland, and with the friendship of all the younger part of the family.

'On his return to England, he became an inmate of the Holland family, by whom he was introduced to the acquaintance of Lord Sandwich, then Secretary of State for the northern department; and an arrangement was speedily concluded between these two friends for bringing him into Parliament for the borough of Midhurst, afterwards represented by Mr. Charles Fox.'

About that time, however, the unexpected revolution in Russia, which placed Catherine on the throne of that country, attracted the attention of most of the nations of Europe; and it was in the contemplation of the British government to form a treaty of commerce with Russia, though they had taken no notice of a *projèt* for a treaty of alliance, which had been sent to London while Lord Buckingamshire was at St. Petersburgh. The interest of the Lords Holland and Sandwich was therefore directed to procuring for young Macartney the situation of envoy to that court, and the honour of knighthood. This was certainly an important employment for a man who was then little more than 27 years old; and it is somewhat curious to observe the reasons assigned for his appointment:

'His knowledge of European politics alone fitted him for the undertaking; but a graceful person, with great suavity of manners, a conciliating disposition and winning address, were considered as no slight recommendations at a female court, where such accomplishments, it was fair to conclude, might work their way, when great but unaccommodating talents alone would prove ineffectual.'

At his first public audience, he addressed her Imperial Majesty in a speech of some length, in the name of the king his master: adding, in the true courtier style, "And forgive me, Madam, if here I express my own particular satisfaction, in having been chosen for so pleasing, so important an employment. By this means I shall have the happiness of more nearly contemplating those extraordinary accomplishments, those heroic virtues, which make you the delight of that half of the globe over which you reign, and which render you the admiration of the other." Mr. Barrow gives a very minute account of the sedulous attention which Sir George Macartney paid to Mr. Panin the Imperial Foreign Minister, of the difficulties which he had to encounter, and of the address which he manifested in the course of the negotiation. Suffice it to observe, that, notwithstanding the dexterity which his biographer ascribes to him, he was obliged to accede to the two *sine quâ non* conditions of the Russian Minister; which were that, in order to annihilate the French interest in Swe-

den, Great Britain should furnish money for bribing a majority at least of the Swedish diet, and that a war with Turkey should be made a *casus fœderis*. So anxious does Sir George appear to have been to conclude a treaty of some kind, that he exceeded his own instructions in signing the one which was executed. The introduction of the navigation-act by name, in the words "*en reciprocité de l'acte de navigation de la Grande Bretagne*," seems to have been an instance not only of supererogation, but also of unnecessary indiscretion; for the clause might as well have stood as follows without them, "*Mais alors on se reserve de la part de la Russie, la liberté de faire dans l'interieur tel arrangement particulier qu'il sera trouvé bon, pour encourager et etendre la navigation Russienne.*" Mr. Barrow himself observes (p. 23.) that, at the time of framing this treaty, 'it might fairly have been doubted whether a single subject in the Russian empire had ever even seen our navigation-act, or had any more acquaintance with it than the mere name.' Where was the occasion, then, for mentioning it at all? It is more than probable that the British ministry seized on the introduction of it as a mere pretext for finding fault, while the real cause of their disapprobation of Sir George's conduct was that, contrary to his instructions, he had signed the treaty before he sent it over for His Majesty's approbation. The Duke of Grafton, then Secretary of State for the nothern department, in a letter acknowleging the receipt of the treaty, did not advert to any impropriety on the part of Sir George in signing it, but stated that it was very agreeable both to him and to the rest of His Majesty's ministers; in another letter, ten days subsequent to this, the Duke's secretary informed Sir George that he was extremely concerned at not being able to send him a confirmation of those hopes, which his former letter had encouraged him to entertain, that his treaty and his conduct would meet with general approbation, since a very material objection to it had appeared on a thorough examination of it; and two days afterward the Duke himself gave him to understand, that the King's Ministers were highly dissatisfied with his departure from his instructions, without His Majesty's consent previously obtained. His Grace, who is said to have been Sir George's friend, and much mortified at the disapprobation of the treaty which some of his colleagues in office chose to express, referred the clause in the fourth article to the Russia company, for their opinion; who, without assigning any reasons, declared "that it might essentially affect and prejudice the trade and navigation of Great Britain, and render the whole treaty ineffectual."

Sir George, on the receipt of this declaration, made some observations to his Grace respecting the composition, &c. of the court of assistants of that company; and in self defence he desired our Consul at Petersburgh to assemble the British merchants there, to read the treaty to them, and to require their opinion in regard to every part of it, particularly the clause in the fourth article which had been disapproved. In consequence of this requisition, they drew up, we are told, and unanimously agreed to sign a letter, which is inserted by Mr. Barrow, expressive of their "entire and unreserved approbation of every article in the treaty, and that they are particularly obliged to his excellency for that part of the fourth article, by which an equality of duty on exports between the British and Russian merchants is established."

Thus the opinions of the Russia Company, and of the British merchants at Petersburgh, were placed in direct contradiction to each other. The administration of both countries appears to have become foolishly and uselessly obstinate. Thrice did the cabinet of St. James's refuse to ratify the treaty, and thrice did they send back fresh proposals. After a modification of the clause, which had been disputed, was settled with Mr. Panin, Sir George, (to use his own language) "put his safety again on the cast for the public service, and signed the treaty a second time." On the management of the northern department devolving on Mr. Conway, Sir G. Macartney at last received His Majesty's ratification of the treaty; and at the same time, as if some blame was still conceived to attach to his conduct, a notification of Mr. Stanley's appointment as ambassador extraordinary and plenipotentiary to the court of St. Petersburgh, without the least intimation as to what was to become of himself. This proceeding he naturally considered as a slight, and felt much mortification in consequence of it, though he seemed anxious to make people believe that he was not in the least dissatisfied. His letters to Mr. William Burke and to Mr. Conway, on the subject, are full of plaintive observations, and expressive of a sense of ill usage. Mr. Barrow tells us, by way of representing the almost insuperable difficulties opposed to his patron at St. Petersburgh, and his dexterity and exertions in overcoming them, that the empress Catherine 'was so vain of her past successes, so giddy with her present prosperity, so blind and incredulous to the possibility of a reverse, that both she and her minister seemed every day to be more intoxicated with pride, more contemptuous towards other powers, and more elated with their own;' and that Sir G. M. could not impress on their minds the advantages, which Russia would derive from a close alliance with England.

land. He then makes Sir George speak of himself in these words:

"No art has been left untried, no argument unenforced, and no effort unexerted. All that my own ingenuity could inspire, the nature of the subject furnish, or the circumstances of the times suggest to me, I have employed, with most unshaken attention, the most unceasing diligence and unremitted assiduity. But this court has listened to me with the most provoking phlegm, and the most stoical indifference." "Nothing on this side of heaven could bribe me to pass the last six months over again: mortified and dejected as I am, I have long since disclaimed the least hopes of applause for any ministerial endeavours, however judiciously conducted, or fortunately concluded; persuaded that nothing is more dangerous than to do more than is commanded, and that he alone is secure and happy who entrenches himself within the bounds of his duty, unambitious of the renown which arises from enterprising boldness or successful temerity."

In his letter of the 26th of August 1766, to Mr. Secretary Conway, we find Sir George asserting that he could prove that no other man could have equalled him in that official situation!

'Conscious,' says he, 'of having acted in all things entrusted to my care, with the utmost integrity, vigilance, and activity, having exerted every talent which nature and education have given me for the service of my sovereign and the interest of the public, ambitious only of honest fame, I present myself to [illegible] scrutiny, convinced of being able to prove, that no man in my [illegible]ion could have obtained what I have done, convinced that you, S[illegible] every branch of administration, will in the end see the strongest [illegible]easons for approving every particular of my conduct."

Soon after Sir G. Macartney's return from Russia to England, Mr. Stanley gave in his resignation, and Sir George was appointed to succeed him as ambassador extraordinary and plenipotentiary to that court: but, for reasons which his biographer does not explain, he almost immediately resigned his appointment; and, with a just and becoming sense of propriety, he returned the warrants for a service of plate, the equipage money, and every other emolument annexed to it, retaining only the pictures of their Majesties, 'which he particularly desired he might be allowed to keep.'

On the 1st February, 1768, he was married to Lady Jane Stuart, second daughter of John Earl of Bute; and as he frequently observed that he always wished to stand well with the King, he could not perhaps have taken a step better calculated for securing to him the sovereign's favourable opinion. In April, 1769, he was chosen one of the representatives for Cockermouth in the British Parliament, and in July he was

elected for the borough of Armagh to serve in the Irish Parliament, where he conceived that he could be more useful than in the other. The management of the House of Commons in Ireland appears to have been confided to him; and in it he often spoke: but he never took a part in the debates of either of the British Houses of Parliament. This is the second public situation in which his biographer exhibits him; and his conduct in it is stated to have been all perfection. The ministers, at least, seem to have been satisfied with it; and he certainly bore an active part in the administration of Lord Townshend, the commencement of which was marked by a very material and useful alteration in the government of Ireland, by freeing the country from the dominion and rapacity of the Lords Justices, commonly known there by the name of *Undertakers*. Several of the measures of that noble Lord were spirited and manly, and in a short time contributed materially to break in pieces the formidable aristocracy of that kingdom, which had in a great measure long dictated its own terms to the English government.

After his return from Ireland, Sir G. was in June 1772 nominated a Knight Companion of the Bath; and, as he had given up the office of muster-master-general for that country, in order to accommodate the Lord-Lieutenant, he was in 1774 appointed governor and constable of Toome-castle, with a nominal salary of 1300l., producing in London 1036l. 5s. annually. Mr. Barrow considers this as a scanty reward for four years'-services in Ireland.—In October 1774, he was elected a member of the British Parliament for the boroughs of Air, Irwin, Rothsay, Cambletown, and Inverary; and in December 1775 he was appointed Captain General and Governor in Chief of the southern Caribbee Islands of Grenada, the Grenadines, and Tobago. On the 10th June 1776, His Majesty was also pleased to make him an Irish peer, by the title of Lord Macartney, Baron of Lissanoure in the county of Antrim.

[*To be continued.*] Glen.

ART. II. *The West-India Common-Place Book*; compiled from parliamentary and official Documents: shewing the Interest of Great Britain in its Sugar Colonies, &c. &c. by Sir William Young, Bart. F.R.S. M.P. 4to. pp. 256. 1l. 5s. Boards. R. Phillips. 1807.

BY its very designation, this work places itself almost without the province of criticism. We may not look in it for method, symmetry, nor style. If the facts be correct, and the observations

observations just, these are the only circumstances that can properly be required from it. It is to be regretted, however, that Sir William Young, who is not without experience in authorship, did not farther add to his materials, and form them into a complete statistical account of the interesting districts to which his collection relates. The abundance of essential data, which these pages present, cannot fail to attract the particular attention of all persons connected with our colonies; while the importance of these dependencies, or rather parts of our empire, will draw to it a great degree of general interest.

Of the nature of these multifarious contents, we cannot convey a better idea to our readers, than by extracting the heads of the chapters into which the volume is divided, and which are again subdivided into sections:

'Chap. I. On the African Slave Trade. II. On the Cultivation, Produce, Progressive Improvement or Decline, severally, of the British Sugar Colonies. III. General Produce and Export from the British Sugar Colonies. IV. British Shipping employed in the West India Trade. V. Imports of Colonial Produce to Great Britain and Ireland. VI. and VII. Export Trade of Great Britain to its Sugar Colonies; and how far exclusive and secured by Law. VIII On the Intercourse of the British West Indies with America, and in particular with the British Provinces of Canada, Nova Scotia, and Newfoundland. IX. On the Intercourse and Trade of the United States of America with the British West Indies. X. On the Navigation Laws, and on the Shipping Interest of Great Britain, as affected by the Trade of America to the West Indies. XI. The British West Indies considered as a Depôt of Foreign Trade. XII. Navigation to and from Great Britain and the West Indies, and with Convoys in Time of War. XIII. On the Military Defence of the West Indies. XIV. On the Mortality of European Troops in the West Indies, and the Means of Prevention or Remedy. XV. Observations on Limited Military Service, as applicable to Troops serving in the West Indies. XVI. In Times of War, the Transport Service an essential Resource to the Shipping Interest of Great Britain, with comparative Returns of the Ships built in the Ports of Great Britain at different Periods.' G. 2.

From a table of the produce of Jamaica, compared with the total produce of the British West Indies, Sir W. Young deduces these results:

'First, That Jamaica alone, returns above one-half of the sugar produced by the whole of the British colonies.

'Secondly, That Jamaica produces above three-fourths of the total coffee.

'Thirdly, (and it is the most important result in views of this compilation), That Jamaica is yet a growing and improving colony, and that, its cultivation appearing progressive, and especially of coffee, a further increase of produce may yet be expected, and a further market in Europe become necessary, and to be provided.

'Jamaica

'Jamaica exports, and sends to Great Britain yearly, about 20,000 puncheons of rum, being about two thirds of the total rum freighted home from the British colonies.'

With regard to the influence of the colonies in increasing our shipping, the author observes that,

'The West India ships will appear to be of a size suited to the employment of seamen in the line of practice and knowledge of their business, which may best fit them for future service in ships of war; whilst yet the dimensions of the shipping are not such as to require the largest oak timber, and deprive the public dock yards in any degree of that resource which, it is feared, is yearly diminishing, and more difficult to procure.

'The navigation from five to eight weeks, or five months out and home, has the advantage of more distant voyages, by returning the crews at certain periods within the year, for national service, if eventually so required: at the same time carrying the seamen through various climates in so short a period, and in so frequent succession, enures their habits, and fits them to bear the fatigues of duty in every quarter of the globe.'

From a table of the quantity of coffee imported to Great Britain by our West India islands, Sir William argues that,

'Coffee is to be considered rather as an article of trade and export, than of national consumption: teas have superseded its general use in England Abroad, coffee is in general use; it is the beverage of all persons in Turkey; of the nobility and middle ranks of life in France and Italy; and the drink of all, to the very porters and postillions, in Germany; and to the north the demand for coffee is increasing: it is, however, a plant of no difficult culture. It is said that plantations in Jamaica alone are made, or making, which may yearly return 400,000 cwt. and finally the European market may be overloaded, and the article depreciated, and then its further culture will be stopped.'

No doubt this article might be made to supersede the use of tea to a vast extent, if the art of extracting from it the palatable beverage, which is universal in many parts of the continent, were introduced into this country. The *Caffé au lait* of our neighbours is more grateful, and we presume more nourishing, than our favourite tea breakfast. As coffee is in one sense a home production, would it not be worth while to favour its consumption rather than that of tea; and might not this be effectually done by naturalizing among us the foreign mode of preparing it?

In the section relating to the export trade of Great Britain with the sugar colonies, the author observes that,

'In proportion to the value of the articles laden, the freight of the export is greater than that of the import trade. Charged on bulk comparatively, as on value or weight of the article, it operates to a third, to a half, or even to the full value, of sundry exports. Of hoops

hoops for binding hogsheads, all of which are supplied from Great Britain, the cost and freight are nearly equal. From examination of various and actual invoices of stores sent to the plantations, I compute the freight (in time of war) as at least one-fourth of the invoice; and on the total export, to a yearly value of six millions; the freight is then 1,500,000*l.* This is a great interest; and I think *that* of the West Indian is no ways repugnant to the just claims of the British ship-owner to hold and keep the advantage; for if he did not pay a saving freight outwards, and the ship came to the islands light, or in ballast, the planter would have a proportional surcharge to pay on the freight of his produce home. The planter has no interest in requiring, and therefore should not be supposed to require, any articles from America, and in American shipping, but articles of immediate necessity, and which Great Britain will not supply at all, or cannot supply as wanted'

Sir William ably vindicates the provisions of the American intercourse bill, which, at the time of its passing, excited so much unjust and unfounded clamour, but which its opponents, now that they have the power of repealing it, do not chuse to disturb. He thus concludes the view which he takes of this subject:

'On the medium of ten years, from 1793 to 1803, the supply to the British West Indies from the United States, was annually 164,680 barrels, each 196 lb. of bread flour; and, in the same period, the average supply from the British provinces was only 1570 barrels; whilst the supply of flour from Great Britain is limited by statute to 3200 tons, or 32,000 barrels, of 2 cwt. leaving a deficiency of this article of life, of 131,110 barrels, to be supplied by the United States, supposing even Great Britain henceforward to supply its complement, and to have sent no flour to the West Indies for years past: but the British supply taken apart, as supposed at all times, the deficiency, if left to Canada and Nova Scotia, is of 163,110 barrels of *bread*, wanting for the usual and annual consumption of planters, *British officers and soldiers*, in the West Indies!

'On a view of this statement, which will be explained and confirmed by official documents, no benevolent man, no considerate statesman, no friend to his country and its colonies, will require that they should depend for provisions, that is, for food and life, on supplies to be furnished exclusively by and from the British provinces in America.'

A return is afterward inserted, which was made to the House of Commons, May 5, 1806, of the provisions and lumber imported into the West Indies, exclusive of the conquered colonies, from the American states, in the years 1773, 1793, 1797, 1800, 1803; and Sir W. remarks:

'It appears from the column 1793 of the preceding return, that Great Britain or Ireland, in *times of peace*, can furnish all the *beef* and pork; and that Newfoundland and the home fisheries supply most of what is required of the important article, *fish*; but bread-flour and

and rice (most essential to the subsistence of the planters and negroes in the West Indies) seem in no case, and at no time, to have been fully provided, excepting from America. Of oak staves too, as it appears, England can furnish a considerable part of the supply; but I must doubt, that it is the national interest so to do.'

At this moment, when so much discussion is taking place with regard to our commercial relations with America, the following statement is powerfully interesting:

'By a return made to the House of Commons, 18th April, 1806, the total export of British produce and manufactures for three years, ending 1801, was, average the year, 40,056,015*l.*; of which, the export to the United States of America, as above, was 9,349,380*l.* being nearly one-fourth of the whole export. And from the above table it appears, that this valuable trade hath nearly doubled during the war in 1800-1, rendering an actual balance of trade in favour of Great Britain, to the amount of 6,781,428*l.* It matters not, in this view, whether America is wholly the consumer, or in part the mere carrier, for Great Britain.'

Where all the matter is so curious, it would be easy to multiply extracts which would interest the reader: but we must conclude with one which does the greatest credit to the head and heart of the writer, and which is taken from the close of volume:

'Long protracted wars ever have been, and ever must be, pregnant with mischief and disorders to every condition of people and government so unhappily engaged; but most of all, will they fatally affect a commercial people, and a free government, such as ours.

'Long duration of war must, in its nature and course, divert from social duties and occupations; must depress industry, and obstruct commercial intercourse; must corrupt manners and morals; and, finally, must effect a change, not only in the characters and conduct of men, but in the character and constitution of the state itself; for at the same time that long habits of military dissipation and distinctions must cast in oblivion, or impair the domestic virtues and gradations of society, the military principles of despotism and subjection will creep in to vitiate, and ultimately to supersede those of regulated government and liberty.

'Commerce, and a carrying trade, is but one of the losses, and not the most important loss, to be apprehended, from an over-protracted state of war.

'Justin, speaking of the continued war with the Peloponnese, says, "non erant Athenienses vi victi, sed fortunæ varietate *debellati*" —Industry was warred down, commerce was warred down, the sense of virtue and freedom was warred down, and all finally was lost.

'I have heard the language, and in societies where I should have expected better and wiser consideration, "that war is to be preferred to *any* peace with the present enemy of Great Britain." Vain, light, and improvident indeed is the language, which objects not to terms of peace, but to peace itself; as if a state of perpetual war

was

was a fitting condition of civilized society, and so to be preferred, and by a people and government such as ours. The intimations with which I have introduced this important subject, lead to far other inferences.

'In any negotiation for peace, may our Ministers peremptorily require conditions of honour, justice, and security; as I trust my country hath yet the further means to contend for these her rightful pretensions by force of arms: but let us remember, that no war is, or can be just and wise, which is not waged with views to peace.

'On good and fair conditions, I pray to God that peace may speedily be restored to my country! and with this earnest and heartfelt prayer I close this Miscellany.'

In the solemn petition thus addressed to heaven by this very respectable person, we cordially unite. May similar sentiments be diffused; and may the inestimable blessing, here duly appreciated, be realized!

Jo.

ART. III. *An History of Jamaica;* with Observations on the Climate, Scenery, Trade, Productions, Negroes, Slave Trade, Diseases of Europeans, Customs, Manners, and Dispositions of the Inhabitants. To which is added, An Illustration of the Advantages, which are likely to result from the Abolition of the Slave Trade. By Robert Renny, Esq. 4to. pp. 333. 1l. 7s. Boards. Cawthorn. 1807.

THE country which is the subject of this volume proves the grave of Europeans, yet it is distinguished by fine natural scenery, by many advantages of climate, and even by the longevity of its native inhabitants. Mr. Renny, though a stranger, bears honourable testimony to these islanders: who, notwithstanding that they live in the utmost luxury, have, according to him, ever since they have been a people, displayed on all occasions a high spirit of independence, and an ardent passion for liberty. A few passages illustrative of this position, which militates against the hypothesis of Montesquieu, we shall submit to our readers;

'Charles the Second, who was at once the most popular, the most corrupt, and the most unprincipled of all the Stuarts, had, on the restoration of his family to the throne of England, displayed some regard to the privileges of the people. But as the selfish passions always increase with age, and especially after a life of debauchery, it is not surprising that Charles endeavoured to establish a despotic form of government. The assembling of parliaments had never been an agreeable measure to any of the Stuarts, and Charles was inclined and advised to govern without their aid. The administration of Jamaica being a link of this great chain of despotism, was now completely altered. A new code of laws was now framed for the colonists, one of which settled a perpetual revenue upon the crown: and the house of assembly

assembly was peremptorily required by Lord Carlisle, to adopt the whole code without alteration or amendment. The heads of all bills (money-bills excepted) were, in future, to be suggested in the first instance by the governor and council, and transmitted to his majesty, to be approved of, or rejected; after which, they were, on obtaining the royal confirmation, to be returned under the great seal, in the shape of laws, and then passed by the assembly, which, unless in consequence of special orders from England, was to be convened for no other purpose, except that of voting the usual supplies.

'Had the assembly tamely submitted to this infamous attempt on their liberties, they would have merited the chains which were forged for them, and would undoubtedly have been exposed to the execration and contempt of posterity. But they indignantly rejected a scheme which would not have left even a shadow of deliberation. "No threats," says a learned author, "could frighten, no bribes could corrupt, nor arts nor arguments persuade them, to consent to laws that would enslave their posterity." Colonel Long, chief judge of the island, and member of the council, distinguished himself highly in this honourable contest. He argued with great eloquence against a system, which was equally contrary to the interests and independence of the colonists; and his opposition to the measure was finally successful. Being, on account of his patriotic conduct, dismissed from all his offices, he was sent as a state-prisoner to England. But his misfortunes only advanced the interests of the cause for which he suffered. Having been heard before the king and privy council, he pointed out with such force of argument, the evil tendency of the measures pursued, perhaps also, not without hints of the danger attending them, that the English ministry, though with great reluctance, and a very bad grace, thought it prudent to submit. The Earl of Carlisle was recalled, the house of assembly had their powers restored, and Henry Morgan, now created a baronet, was appointed lieutenant-governor.

'Morgan conducted himself with that firmness and prudence, which are usually displayed by those, who raise themselves by their merit from low situations. He, agreeably to his orders from the English court, discouraged and severely punished those pirates, who, treading in the steps of the Buccaniers, but not, like them, furnished with commissions, committed depredations on the commerce of the Spaniards. He administered the affairs of the colony till the year 1682; when Sir Thomas Lynch, who had formerly presided in the island as lieutenant-governor from the year 1670 to 1674, was, very much to the satisfaction of the inhabitants, appointed governor.

'Sir Thomas Lynch's administration was distinguished by the meeting of the house of assembly, which took place in the year 1682. This assembly, which was composed of the most illustrious characters in the island, compiled a body of statutes, which were admirably adapted to their particular situation. The desire of a separate revenue was still warmly indulged, and anxiously expressed by the English ministers; but to this, the assembly would on no account, and in no shape, submit. This refusal displeased several successive English administrations; and the sovereigns were, during fifty years,

advised

advised to withhold their assent from acts of the legislature, on which many important judicial decisions in the colony had been founded. On this precarious footing did the affairs of Jamaica remain, till the year 1728, when a compromise was made, by which an irrevocable and permanent annual revenue was granted to the crown, and his majesty consented to confirm all the laws which had been, or should be, enacted by the legislature of Jamaica.'

Recently insulted at home, and degraded abroad, by bigotted and fanatical professions and addresses, proceeding from men in high stations, it is with satisfaction that we see that in times less enlightened, even before toleration had a legal establishment among us, and in a sequestered corner of the empire, there lived men who advanced the public prosperity by a policy more liberal, and more worthy of the magnanimous character of the British people:

'Sir Thomas Lynch having returned to England in the year 1684, Colonel Hender Molesworth was created governor. His administration was peaceful and moderate; and the island, at this time, with a rapid, though silent, progress, advanced in the career of civilization. The Jews, an industrious, persecuted, and unjustly degraded people, who, as a nation, are unreasonably stigmatized, *on account of the vices of some individuals*, were treated by Governor Molesworth with a laudable kindness, and a politic protection. They were, at this period, almost the only individuals in the western world, who possessed accurate views of commerce; and the rulers of the various nations of Europe were now become sensible of its advantages, and anxious for its success. The Jews in Jamaica were favoured with several privileges, which, by the selfishness and fanaticism of other countries, were denied them; and what was, in these days, thought to be great condescension, they were allowed to erect synagogues, and to worship God according to the forms of their own religion. Their unremitted attention to business, their cautious bargains, and their sober manners, not only gave them a decided superiority over their competitors, but furnished them, at the same time, with useful lessons, and an instructive example.'

Instances in history, in which a policy of this sort has rendered states great and flourishing, are numerous: but we challenge the selfish zealot to produce one in which systems of exclusion and a religious *hue and cry* have had that effect.

The principal incidents in the annals of the colonization of Jamaica have been so often stated, that we need not pursue its outline step by step with the present writer; and we shall confine ourselves to distinct passages, that excite our attention. 1 9.2.

Mr. Renny's description of the dreadful hurricane of 1722 is highly creditable to his powers as a writer; and our desire of drawing attention to communications of superior practical interest alone prevents us from inserting it.

We

We are happy to find that this author coincides with the notions which we have uniformly professed, in regard to the dispute between the mother country with the American colonies, which ended in the independence of the latter. Speaking of that event, he remarks that, with a view to revenue,

'The executive government turned its attention to the thriving colonists, who were not only independent, but, compared with the people of the same rank in Europe, were even rich. But the English ministers were unfortunately ill fitted for their situations; they were presumptuous, arrogant, weak, and wavering. They were incapable of entertaining those enlarged views, which enable men to rule and harmonize the discordant parts of a widely extended empire. Instead of conciliating the colonists to a measure which must have been unpalatable, they first provoked them by their haughtiness, and afterwards excited their contempt by meanness. War was by the madness of a presumptuous administration, declared against the people of North America; and thus, the richest and most powerful colonies, which the world had ever seen, were not only severed for ever from the mother country, but were actually rendered her most bitter enemies, and her most dangerous rival.'

That love of liberty, which is ascribed to the people of Jamaica, was shewn by the House of Assembly of the island presenting a petition to the king, in favour of their brethren of North America, which was couched in strong but respectful language. From the subsequent account will be seen the necessity of a late measure, about which much clamour was at the time raised;

'A considerable trade has also, for several years, been carried on with the United States of America. This traffic is certainly more advantageous to the colonists, than to the mother country. Indeed, it is actually contrary to the interests of the latter, while, to the former, it seems to be in a great measure necessary. It is carried on in direct contradiction to both the spirit and letter of the navigation act, which has been one of the principal sources of the naval superiority of England. It increases the wealth, by advancing the commerce, encouraging the industry, and enlarging the naval power of the Americans. These considerations led the English ministers effectually to exclude American ships from the ports of Jamaica, after the termination of that unhappy contest, called the American war. This exclusion proved extremely detrimental to the colonists, as the cargoes of the American ships chiefly consisted of articles necessary to their subsistence, with which they could not be supplied in sufficient quantities by the mother country. The prohibition of this traffic was therefore, for several years, a source of alarm, discontent, and danger to the colonists. During the space of seven years previous to the year 1787, no less than five hurricanes had desolated the fairest and most productive portions of the island; and to add to their distress, a great drought succeeded, and destroyed such of the provisions

provisions as had been planted in the years 1785 and 1786, to supply the want of their cargoes, from the continent of North America. And so great was their distress, that the house of assembly made a representation to the British government on the subject, in which they stated, that within the space of seven years, no fewer than fifteen thousand Negroes had perished by famine, or by disease, contracted in consequence of scanty and unwholesome diet. This commerce, however, has been since suffered to continue; the governors of the various islands issuing a proclamation, by which the trade is permitted during a certain specified period, a measure which is extremely advantageous, and, indeed, in some degree, necessary to the colonists. The articles imported by the Americans consist chiefly of corn, rice, flour, deals, staves, and shingles. In return, the Americans generally take a certain quantity of rum or some other production of the island, and the rest is paid in gold coin, or dollars. But this commerce, now for a considerable number of years carried on, and highly advantageous to both parties, has been (1806) rendered legal by an act of the British parliament, subject, however, to a discretionary power vested in his Majesty's privy council. Respecting the policy of an act of this nature, it is not at present our business to inquire; but there cannot remain a doubt, that it will prove extremely advantageous to the colonists of this island, and will be equally agreeable to them, and to the Americans.'

The cautious and qualified approbation, which Mr. Renny gives to this proceeding, is a trait which has nothing else resembling it in his work. On other occasions, he shews no fear of speaking the language of humanity and sound policy; and we regret that the fair and manly character of his book fails even in a single instance. Was the fact alleged true? Did fifteen thousand negroes die within the space of seven years from famine, or from disease contracted in consequence of a scanty or unwholesome diet? Is a measure suggested by so dreadful a calamity to be described as one *in some degree* necessary? If this be not a case of *absolute* necessity, we are at a loss to guess what can be such.—Can any thing be highly advantageous to the colony, and at the same time injurious to the mother country? Was the discretion better lodged in insulated individuals, far removed from responsibility, and surrounded by examples which have little tendency to strengthen the moral principle, or in the Privy Council of Great Britain?

On the subject of population, Mr. R. states that 'the total number of inhabitants able to carry arms, including free Negroes and Mulattoes, will amount to about ten thousand; while the whole population of whites does not exceed thirty thousand. The free Negroes and people of colour amount to about ten thousand; and of slaves, there are at least two hundred and sixty thousand. The population of the island of

Jamaica, therefore, amounts on a moderate calculation to three hundred thousand souls.'

Of the staple produce of the island, in sugar, cotton, and indigo, Mr. Renny in course gives minute accounts: but we have formerly attended to these details in reviewing other publications; and particularly in our analyses of Mr. Edwards's valuable History of the British West Indies.

We may refrain from attending to the particulars collected by this writer respecting the origin and circumstances of negro-slavery, since it is now a topic which we are happy to say has lost its interest. Mr. R.'s language of exultation at the abolition of the trade does him high honour; and in order to remedy the evils which may arise out of this good, he exclaims:

'Turn your eyes, Ye legislators of Jamaica! to the quickly depopulating plains and vales, and the crowded shores of Scotland and Ireland! Here, an immense, an incalculable accession of strength, power, and security, awaits you. Let allurements be held out to these industrious and respectable, though unfortunate, individuals, sufficient to counterbalance their terror of the climate. Let them, and their families, be carried, free of expence, across the Atlantic ocean. Let small settlements for the culture of coffee, cotton, or any other of the lesser staple commodities of the island, be formed in the mountains, or uncleared woods; and to those who have not money sufficient for these purposes, let small sums be advanced from the public purse, to be, at a limited period, repaid. Thus, in a few years, an immense accession of wealth to the country, and of security to the white inhabitants, might be easily procured; a most valuable class of men would be encouraged; industry would be awakened, and cultivation would increase, even in mountains almost inaccessible, and the island would gradually arrive at a high pitch of security, civilization, and happiness.—These observations will probably be considered by some, as only the wild schemes of a chimerical projector, but unless some such conduct is adopted, it requires no great foresight to perceive, that sooner or later, the lives, or at least, the happiness of the white inhabitants will be destroyed; the wealth of the proprietors will be swallowed up, and the colony will be for ever lost to the mother country.'

We believe not in the depopulation to which the author here adverts. If Mr. R. will study Mr. Malthus, and the recent work of his own countryman Lord Selkirk, with our remarks on it, we think that his apprehensions on this subject will be tranquillized.

The introduction of negroes into our colonies has occasioned several varieties of our species;

'The people of colour are distinguished by different names, according to their nearness in consanguinity to the white or black inhabitants. They are called Samboes, Mulattoes, Quadroons, and Mustees.

Mustees. A *Sambo* is the offspring of a black woman by a Mulatto man. A Mulatto is the child of a black woman by a white man. A *Quadroon* is the offspring of a Mulatto woman by a white man: and a *Mustee* is that of a Quadroon woman by a white man. The offspring of a female Mustee by a white man, is white in the eye of the law; but all the rest, whether Mulattoes, Quadroons or Mustees, are considered by the law, as Mulattoes, and are treated with considerable, perhaps ill-judged, rigour. However rich they may be, their evidence in criminal cases against white persons, or even against people of colour, is inadmissible; and in this respect, it has been with justice observed, that they are placed in a worse situation than slaves, who have masters interested in their protection, and who, if their slaves are maltreated, have a right to recover damages, by bringing an action against the aggressors. The Mulattoes are also denied the privilege of being eligible to serve in parochial vestries and general assemblies, of holding commissions in the black and Mulatto companies of militia, or of acting in any office of public trust, even so low as that of a constable. They are precluded also from voting at elections for members of the house of assembly. They are likewise prevented, as much as possible, from acquiring too great an influence in the island, by means of wealth. In an act of assembly passed in the year 1762, it is declared, That a testamentary devise from a white person to a Negro or Mulatto not born in wedlock, of a real or personal estate, exceeding in value two thousand pounds currency, shall be void, and the property shall descend to the heir at law.'—

'The females of this class are still more objects of compassion than the males. Their education is almost totally neglected. They have no ideas of a dignified propriety of thought or of conduct; and their notions of virtue are confused and depraved. They are never allowed to expect the enjoyment of that most perfect of all sublunary happiness, especially to a female, the pleasures of the marriage state. The young men of their own rank and condition are too much degraded to think of marriage; and for a white man to marry a Mulatto would be a degradation, which would for ever exclude him from the respectable company of his own colour, and sink him to a level with those, who are excluded from all consideration in society. The utmost ambition of a young Mulatto female, therefore, is to become the mistress of a white man, in which station, she behaves with a fidelity, modesty, tenderness, and prudence, which are highly exemplary, and which might furnish an important lesson to many a married European lady. They are all highly and honourably distinguished by their tender care and compassion for the sick, tending them with the most constant assiduity from mere motives of benevolence, expecting no reward, and unambitious of applause. They are very affectionate mothers, and display towards their children the most unbounded attachment.'

Mr. R.'s reflections on the condition of these degraded beings bespeak great excellence of heart.

With regard to customs and manners, we are told that

'The most prominent feature in the character of the white inhabitants of Jamaica, is, their high spirit of independence. The conscious dignity of man appears in their very looks. No tremulousness of voice, no cringing tone of submission, no disgraceful flexibility of body, no unqualified humbleness of countenance, are ever to be observed in their conduct. A natural consequence of this most laudable characteristic of man, is candour. They speak what they think, without fear or reserve. Far superior to the low arts of duplicity and cunning, they express their sentiments and emotions, without sinister intentions, or terror of the consequences. No people are more free than themselves, or more watchful of their freedom. They pay the most vigilant attention to every circumstance, which can encroach upon their liberty: while they place the most perfect reliance on the ability and patriotism of their representatives in the house of assembly; a reliance, which, during the uniform experience of more than a century, has never once been misplaced.'

Every humane man will peruse the following relation with heart-felt satisfaction;

'To their slaves, the Jamaicans behave with great humanity. They are strangers to that distance and reserve, which masters in Europe find it necessary to display towards their servants. They interest themselves warmly in all the affairs of their slaves, hear their complaints with attention, and remedy their grievances with promptitude, converse with them freely, and allow them, on all occasions, to speak their sentiments, without restraint. Instead of behaving to them with the cruelty of a task-master, they foster them with the kindness of a friend, or the benevolence of a father. Indeed, it may, from a careful and impartial observation, be asserted, and the assertion will not have the less weight in coming from an ardent enemy of the slave-trade, that the condition of the Negroes in Jamaica is as comfortable, as it possibly can be, while they are in a state of slavery. And though cruelties by vicious individuals have been often, too often, committed, yet the race of these unfeeling monsters is at present happily extinct. A man who would treat his slaves with cruelty, would not only be punished by the laws, but would be execrated as much, and as generally, as a deist in a Roman catholic country, or a friend to freedom, under a despotic government. Indeed, the planters and merchants of Jamaica, whether we regard their industry, their public spirit, their tempers, or behaviour, are among the most useful and respectable (and were it not for the existence of slavery, for which they are not at all to be blamed, would be among the most universally respected) individuals in the civilized world.'

It is added:

'To a poor man, who, in his native land, finds a difficulty in acquiring the necessaries, and little comforts of life, this is the best country in the world. Here, industry not only procures the necessaries, but the conveniencies, and even the luxuries of life. Turn your attention, then, Ye industrious individuals, who are forced to leave your native shores, to this happy island! Here you will find a welcome,

welcome, a happy and a secure asylum. Go not, then, to increase the numbers, and advance the interests of a rival state. Hasten rather to the mountains of Jamaica, where you will experience a benign government, a healthful climate, a fruitful soil, and a generous welcome. Instead of becoming aliens, you will still remain children of the great family in which you were born; will pass your days, and rear your offspring, in its bosom; will become respected, happy, and useful colonists; and will add to the stability, increase the resources, and consolidate the power of the mother country!'

The volume concludes with some ingenious and eloquent observations in favour of the abolition of the slave trade, written before that important and beneficent measure was carried. Mr. Renny notices a coincidence between his views and those of Mr. Roscoe; 'whose possession of a seat in Parliament (he observes) was equally an honour to Liverpool, to literature, to the present age, and the present (now the late) administration.' Liverpool, literature, the age, and the administration, can no longer boast of this honour. A Tarleton has been preferred to a Roscoe, through the influence of men who enjoy the warm, active, open, and avowed support of the most forward of the advocates of the abolition, we mean Mr. Wilberforce.

On the score both of entertainment and valuable information, the pretensions of this work are very respectable; and indeed it is not often our lot to meet with occupation so agreeable as that with which it has furnished us. The author's sketches of the original inhabitants,—the hideous but just picture which he draws of the Spanish invaders,—his portraits of the proud colonist, the degraded mulattoe, and the oppressed negroe,—his economical suggestions,—and his liberal views of government, policy, and commerce,—render his volume very distinguishable from the mass of ephemeral productions: but the value of the matter would have warranted a higher degree of finishing. *Jo.*

ART. IV. *Memoirs of the Life of the late George Morland,* with critical and descriptive Observations on the whole of his Works hitherto before the Public. By J. Hassell. 4to. pp. 204. One Guinea, Boards. Cundee.

ART. V. *The Life of George Morland,* with Remarks on his Works. By G. Dawe. 8vo. pp 238. 12*s*. Boards. Vernor and Co.

THE excentricities of the unfortunate George Morland have probably contributed more than his merit as an artist, to the great popularity which his works have long enjoyed; a remark which may well be made without detracting from

the praise due to his uncommon talents. The warmest of his admirers must allow that, as the subjects of his choice were generally among the lowest classes of the art, so his style in executing them, however free and original, and however true to nature, is not such as can intitle him to a competition with masters of high acknowleged excellence. When, however, we consider the circumstances under which his best pictures were produced, they become astonishing, and perhaps unrivalled, examples of human genius and human imperfection.

Morland died in October 1804; and since that period we have had various accounts of his life and character, of which two only are considerable enough to demand our attention. The first in order of time and in point of size is that of Mr. Hassell, which seems to be the work of a man who knew little if any thing, personally, of his subject, and possessed no opportunities of procuring authentic information. He has added a *Catalogue raisonnée* of the works of Morland, which is so extensive as to form the largest portion of his volume, and which every reader would be glad to exchange for a mere list, unless he is better disposed than we have found ourselves to relish the moral remarks of the compiler. The publication, however, possesses one advantage over its rival, in containing two rich and beautiful engravings, by Scott, from "*the Farmyard*" and "*Pointer and Hare*" of the deceased artist, with a "Frost Piece," some sketches, &c. The other has some outline-engravings of drawings, and each has a portrait. Altogether, Mr. Dawe's work is so much superior in information and interest as totally to supersede that of Mr. Hassell. Mr. D. informs us that his father, Mr. Philip Dawe, 'was articled to Morland's father, became intimate with the son from his childhood, and kept up a familiar intercourse with him through life;' and that he 'was perhaps the only person with whom his friendship remained uninterrupted, and with whom, as well in adversity as in prosperity, he appears to have had no reserve.' From this circumstance, Mr. D. has derived every possible facility in his undertaking, and has been able to correct the misrepresentations and errors of former writers.—We shall give a sketch of the melancholy scene which he has presented to our inspection.

The father of Morland was a painter in crayons, much respected in his profession, but more for his talents as a connoisseur than as an artist. He had lived in affluence, but was much reduced in his circumstances, owing to some imprudent speculations. Mr. Dawe gives him the highest character not only for integrity, but for generosity and

sweetness

sweetness of disposition: but it is out of our power to regard him otherwise than as the primary cause of his son's degradation and ruin, by pursuing a system of education not more injudicious in itself than repugnant to the very qualities for which he is so liberally commended.

George Morland was born on the 26th day of June 1763: he was the eldest and, Mr. Dawe says, the favourite son: but, if it was an instance of favour that he alone was brought up at home, he certainly had reason to curse the cruel kindness, which terminated in consequences such as the most unjust dislike or hatred would probably have failed to produce. His father appears to have destined him from infancy to follow his own profession; and the natural and early genius of the son may appear to justify, if any thing can, a resolution formed without previous attention to the disposition of the person whose future welfare it so essentially involved. If, however, the determination itself may admit of excuse, it is impossible to palliate the rigorous and illiberal manner in which it was pursued. George, in his childhood, discovered marks of an inquisitive mind and a desire of knowlege, which, instead of encouraging them, the father seems to have taken pains to suppress and extinguish. He *begrudged* him every moment which he stole from the immediate labours of his profession; and even the superficial knowlege which he is said to have acquired of the French and Latin languages must, probably, have been picked up without his father's assistance or approbation, since 'the old gentleman often lamented the time he had lost in acquiring the classical knowlege which he himself possessed.' The years of George's childhood were passed in close confinement and solitude; for, by a defect of judgment yet more glaring than that which we have recorded, his father refused him the society of children of his own age, equally from a fear of abstracting him from his study and of injuring his morals. The consequences of this flagrant error were a bashfulness and a timidity which never afterward deserted him; and which, by estranging him from the company of his equals and superiors, contributed more than any other cause to plunge him into the vortex of low and vulgar dissipation. His natural temper was that of extreme vivacity and volatility, which the system of his education was not qualified to correct, though for a time it may have suppressed it: but his close confinement, and the severity of his treatment, cast an occasional gloom over his disposition, which continued to the last day of his life to infect him, often even in hours of his most abandoned thoughtlessness and merriment. Perhaps, though it is not sug-

gested by his biographers, we may be justified in saying that his intellects were impaired by the vices of his education; and that the true excuse for much of his subsequent misconduct is that of imbecility bordering on insanity, towards which the whole of his father's plan appears most strongly to have tended.

Among the many absurdities of this destructive system, one of the most pernicious was the deception by which Morland's parents intended to reconcile him to restraint and solitude; and which, together with its immediate consequences, we shall relate in the words of Mr. Dawe: premising that the friend here mentioned was the father of the writer, at that time articled to Morland's father, and the only associate allowed him by his illiberal parents:

'To the restraint beforementioned, his parents added deception, which, however well intended, was in the end productive of the most disastrous consequences to our artist. Instead of exciting in him an aversion to immorality, by inspiring him with a love of virtue, his parents endeavoured to reconcile him to confinement, and deter him from the vices of the town, by exaggerated accounts, and bug-bear stories, concerning its dangers. It was, of course, impossible that these tales could long obtain implicit belief; and he would frequently question his friend, respecting their truth, who was thus placed in a most perplexing dilemma; for he had to answer without evasion the enquiries of the son, and at the same time avoid contradicting his parents. Whatever answers he might give, the imposition could not long escape detection; and, with that detection, it is evident that the influence, not only of this scheme, but of every plan formed for his instruction, must be rendered precarious, if not abortive. Under such circumstances, it would have been impossible for the most sagacious friend to achieve much for his benefit. About his nineteenth year, he began to evade all restraint, and fell into those very errors from which his parents had endeavoured to deter him, by ill-judged means. He then first gave the rein to those passions which eventually impaired his intellects, and destroyed his constitution.'

The writer then proceeds to enumerate some of the more glaring irregularities of conduct, into which, from this period, Morland fell most rapidly, and without any apparent resistance from a single virtuous principle.

After the expiration of his apprenticeship, George remained for about six months under his father's roof; till his excesses growing too boundless for the common restraints of a domestic arrangement, he accepted the invitation of a scoundrel, who hired a garret for his residence in a court near Drury-lane; where he employed him at the rate of *a few shillings* per week in painting for him pictures of an infamous description. The extraordinary perversion of his heart, or of his

intellects,

intellects, cannot be more strikingly displayed than by the circumstance that, at the very time of his submitting himself to so low and shameless a drudgery, he had refused a liberal offer of Romney the artist, (we are not informed, however, what that offer was,) because he did not choose to enter into articles with him for three years; and had also declined an advantageous proposal from the drawing-master to the Royal family, because his bashfulness and aversion to the restraints of good company were too great for controul.

At last, however, he became sensible of the miserable state into which he had voluntarily plunged, and consented to quit it for an invitation given to him by a lady named Hill, then living at Margate, to paint portraits there for the season. The particulars of his residence at that place are afterward given, in a series of letters which he wrote to his friend Dawe, and which most strongly shew the confinement of his ideas and the vulgarity of his mind; though the latter was unquestionably at that time less depraved than in the more advanced periods of his life. Towards the end of the year, he accompanied his patroness in a trip to the continent: but, on his arrival at Saint Omers, he grew sick of manners so unusual to him, and left his fellow-travellers, in order to return among the blackguard associates for whose absence he daily pined, and to the more blackguard habits which were become almost necessary to his comfort. The letter which he wrote to Mr. Dawe from St. Omers may, perhaps, afford a better estimate of his mind at this period, than any narration of his exploits; and we are sorry to add, *en passant*, that, low and vulgar as it is, yet it is probably superior both in style and sense to those which many Noblemen and Gentlemen Commoners at both our Universities would write on the same occasion to their choice companions of the *Post-boy Club* and *Fly-by-nights*:

" Dicky, " Port Royal Inn, St. Omers, Oct. 28, 1785.

" I doubt if you will be able to read this, as the French pens are so bad, the legs of the tables so uneven, and the paper so coarse. I am now sitting by myself, over a bottle of claret, in a great room, about 16 feet high, starved with cold; a fire-place as large as a moderate room in London, but has not, by the colour of it, felt the warmth of a flame these dozen years; a parcel of French waiters, who, as I cannot talk French, impose upon me at pleasure: these are not half my grievances, but too numerous to write about at present. We set out from Dover last Monday, at one in the forenoon, and had the most amazing quick passage known these twelve years, 'twas no longer than one hour and thirty-two minutes from pier to pier. The sea ran very high, and frequently washed quite over us. Mrs. Hill came down below to avoid the spray, and she was no sooner down than a great sea poured through

through one of the weather-ports, and wetted her from head to foot. I was the second sick on board, and the first that got well; after my sickness began, and I had a good ————, I went down, tumbled into my hammock, and slept very sound, midst straining and groaning,————however, I slept till I heard, 'Welcome to Calais, gentlemen and ladies.' I flew out upon deck, and was surprised to find myself surrounded by Frenchmen, and quite a different country about me; extraordinary, every thing should be so different in so short a distance as twenty-one miles. We landed, and found a coach which M. Dessein, the master d'hotel, (Sterne speaks of) had sent to bring us to his inn, the hotel d'Angleterre. On our way to the inn we went through the fish-market, which put me in mind of Billingsgate, as the women look just as fat and saucy; the boys cry, 'here, English! kiss my a—.' When we arrived at the inn, our first business was to get dry; then my curiosity led me to walk about the town, which is but small. Coming down the Rue de Rampart, some soldiers were flying a kite; I did not see the string, and tumbled over it, for which I got abused in all sorts of French jargon. As it began to grow dark, I went back to the inn to supper and tea, all which was very good and very cheap: we sat up till they sent our things from the Custom-house, and then the fille de chambre lit me up to bed, which was so very high I was obliged to jump into it. Next morning, after breakfast, we set out for St. Omers (which is in French Flanders,) in a coach and four, and arrived there at ten minutes after three, at Mrs. Hill's apartments, at the house of M. Petit, Marchand de Bois, Rue de Commandant, vis-à-vis l'hotel novel d'Angleterre. Immediately fires were lighted up, and we had a dinner, à la-mode François, which is three courses of three dishes each, and after dinner I began to look out for hotels and ———; the first I found in great plenty, but none of the latter. I called upon many of the English that I knew in Margate, and about eight o'clock I went to bed, in a room as big as Westminster-hall, with two beds; 'tis rather impossible to find a bed-room in France with only one bed, so that makes good what Sterne says in the conclusion of his Sentimental Journey; and 'tis very common for gentlemen and ladies to lay in the same room at the inns. The bread is very good, as also the butter and tea, and the servants honest and civil. I lost my gold watch-key, and there was quite a bustle among the servants to know who it belonged to; at last I owned it, and they refused taking any thing. Before I come back I shall, in all probability, go to Lisle, as it is only a day's journey from here, and Mrs. Hill has asked me. I have very pressing invitations to stay and paint portraits, by many gentlemen and marquisses here; and there are already upwards of six hundred English families, besides many more daily coming, all people of fortune; upon which I have promised to return as soon as possible, and I have already many commissions to bring with me from England. I shall set out from here on Wednesday morning next, about seven in the morning, on board of the barge that goes every Wednesday and Sunday, and the price is only 24 sous, equal to a shilling English money; there is no trouble attending it, they are sure of reaching Calais in the

day, as there is no tide, and being only a canal, just like our New River, they are dragged along by horses. There is one thing that is rather disagreeable attending the conveyance in the barge, which is a set of friars, called Roquilets, the most nasty set of people in the world; they never change their clothes until they drop off their backs; when they are so lousy 'tis impossible they can bear them on themselves, they then send them to be baked, to kill the lice. The use of this set of fellows is, in case of a fire, they are to venture their lives in putting of it out. They never put on any linen, and only dress in a sort of coarse brown flannel; they are very numerous, and have a pretty good college. The church-music of France is something very strange, as it consists of country-dances; and they are remarkably fond of the tune of Nancy Dawson, which they never play in church but of Sundays. When a person dies the bells are set a ringing, as we do for a rejoicing day. There is very little to be heard in the town except drums and bells, and little to be seen except priests and soldiers, as the genteel people never walk out on foot, and there are only two coaches for hire; you may have four-penny fares; they only charge according to the distance. The women never have any hats, and in the hardest rain, they only throw their gowns over their heads. Upon my arrival in England I shall come up to London, and shall certainly pay Congress a visit, and give them some sort of a treat for supper, as, when I go back again, 'tis a doubt if ever I come to England any more, 'tis such a delightful country; no danger of robbing, and travelling very cheap; and a person may live very well for thirty pounds pet annum, and many have not more; people who ran away in the rebellion, and have continued here ever since. Adieu, remember me to Congress, &c.

" GEORGE MORLAND.

" This letter was not wrote all the same day, as this last side, and what I am writing now, is on Saturday night. They have got a large company, and I have left them to finish my letter. I bought a fine satin waistcoat yesterday, for a quarter price of what it would have cost in London; leathern breeches are only half a guinea per pair, shoes three shillings, cotton stockings half a crown, worsted stockings are dear, and very bad. They make them of one piece, without any distinction for the foot; that must be formed by putting the stocking on. Just now the Bon Dieu was carried by, which is the host, for some person incapable of coming out to receive it."

Soon after his return, he took lodgings at the house of a Mr. Ward, on the Harrow Road, where he began to exercise his talents in a way most favourable to his reputation and creditable to the originality of his genius. For three years before his emancipation from paternal authority, he had been heard to declare his intention, as soon as he should become his own master, of throwing aside the dry and precise style which his father had prescribed for his imitation; and to paint from himself, and according to principles which, at that early period, he had firmly fixed in his own mind. The time

now

now arrived was that in which he laid the foundations of his fame, and in which, if ever, he might have redeemed the vices of his early liberty. He soon afterward married the sister of his host and friend; and the union of the families was still farther cemented by that of Ward himself with Maria, the elder sister of Morland. It was agreed that both families should form one establishment; and accordingly, for the first three months after the double marriage, they all lived together at a house which they took in High Street, Mary-le-bone.

Family disputes, however, occasioned a separation; and Morland removed with his wife to Camden-town, where he commenced that acquaintance with coachmen and postboys, which our young men of fashion at present consider as so very respectable and pleasant a connection. If those young men were "able and willing" to read, we should recommend the conclusion of Morland's eventful history as a subject worthy of their serious consideration.

His most intimate friends at this period were, first, an unprincipled fellow of the name of Irwin; a man, as Mr. Dawe informs us, of genteel manners, and whom Morland employed as his picture-seller,—for among his singularities, this was one of the most unfortunate for him, that, through bashfulness or indolence, he never could be persuaded to become the vendor of his own works, the ruinous consequences of which may be easily conjectured; and, secondly, Brooks, a shoe-maker, a man of some acuteness, but long habituated to every species of dissipation and depravity.

Morland had now reached perhaps the greatest perfection in his art to which he ever attained; and here Mr. Dawe, after having given a catalogue of the principal works which he painted in Camden-town, adds a general account of his mode of pursuing the profession, which deserves notice:

'All the pictures above enumerated, with many others, were painted in about a year. To account for this extraordinary degree of dispatch, we must consider the activity of his mind; for, though he wasted much time in idle tricks, when without money he worked a greater number of hours, painted quicker, and kept closer to his employment than most persons of his profession. In fact, the portion of time he now spent in vulgar diversions was not more than others devote to more refined gratifications; but he was so active, both in his profession, and in his amusements, that those who are not aware of this circumstance, are astonished how he could execute so much, and find time for any recreation.

'When endeavouring to account for the multiplicity of his productions, we must likewise recollect the nature of the subjects he painted, his mode of treating them, and his happy art of seizing opportunities. Thus when surrounded by companions, that would have entirely

entirely impeded the progress of other men, he might be said to be in an academy, in the midst of models. He would get one to stand for a hand, another for a head, an attitude, or a figure, according as their countenance or character suited; or to put on any dress he might want to copy; and the pictures, which he painted about this time, contain the portraits of his companions, as well as of the children in the neighbourhood where he lived. Morland's wife and sisters were almost his only female models: hence arose his want of variety in this respect.

'When painting his juvenile subjects, he would invite the children of the neighbourhood to play about in his room and made sketches of them whenever any interesting situations occurred; justly observing, that to take them thus, in their unconscious moments, is the best mode of studying their peculiar attitudes, and to catch a thousand various graces, of which it is impossible to conceive a perfect idea in any other way: grown persons may be placed in appropriate postures, but with children this is not practicable. The writer has in his possession one of Morland's sketch-books, containing several of these studies from children. They are touched with his wonted spirit, and form a sort of middle style, between his laboured minuteness while with his father, and the looseness of his latter drawings.

'He copied as much as possible immediately from nature; when he painted the Cherry Girl, he had an ass and panniers into his parlour; and while employed on stable scenes, he often scattered straw about his room. If he wished to introduce a red cloak, or any other garment of that sort, he would place a person at the window to watch till some one passed that appeared likely to suit his purpose; on which he sent for the passenger to come in, while he made a sketch, and mixed his tints, and he seldom failed to reward the person thus called upon liberally. What he could not copy immediately from nature, was supplied by a retentive memory, and acute observation of the scenes in which he mingled.

'He now put in practice the project of changing his style; when asked whether he did not think the correct manner of his early studies extremely improving, he would laughingly ask, "what, making leaves like silver pennies?" In correcting this fault, he ran into an opposite excesss; his trees, in some careless and hurried works, produced nothing less than cabbage-leaves; they however afforded him a golden fruit; for, at this period, he could earn with ease twelve guineas per week.'

His prodigality always far outran his success; and we accordingly find that, at the very moment at which he was in the weekly habit of earning so considerable a sum of money, he commenced the ruinous practice of giving promissory notes to his creditors. For some time, he contrived to pay these notes regularly when they became due, and was greatly distressed if by any accident he was unprepared to discharge them: but it is impossible that this punctuality, so unlike his general conduct, could have been of long continuance; and probably he soon fell into the idle and senseless habit of giving pictures for

for the renewal of the notes: which pictures were often of such value that, if properly sold, they would have more than paid the debts for which they now purchased only a short extension of credit.—At length, he found even this resource unavailing to save him from the clamour of his creditors, so that he was compelled in December 1789 to make a precipitate retreat from Camden town, and to take up his residence within the verge of the Court, at that time a sanctuary for debtors. Here he had prudence enough to put his affairs into the hands of an attorney, who managed for him so well as to procure a letter of licence, and, in the course of fifteen months, to extricate him from his embarassments by satisfying every demand then existing against him.

Before Morland left Camden-town, Irwin, who had imposed on his friend's profligate facility of character so as to reap half the harvest of his labours, paid the just price of his dishonest rapacity, by falling a sacrifice to excesses which he encouraged and participated for his own selfish ends.

Being now *a new man*, Morland removed from his place of refuge to a house in Leicester-street, where the best opportunities crowded on him for engaging in the most respectable line of his profession, with connections of the first consequence and of the highest advantage: but his fatal bashfulness, aided by the long habit of degrading associations, again expelled all the advances of creditable intercourse, and drew him back to the mire in which he delighted to wallow. To some of his most reasonable friends, he would occasionally allege motives for his conduct a little more sensible, if not more justifiable, than those by which he was really influenced.

'The reasons assigned by Morland for disliking to work for gentlemen, were, his not chusing to accommodate himself to the whims of his employers. If he were asked why he did not reap the profits of his own productions, instead of suffering others to benefit by them, he would allege, as a reason, the trouble which in that case must be encountered. On one occasion, "There," said he, "is a picture which Mr. ——; returned to have a fine brilliant sky painted in, he will allow me five guineas for ultramarine.. It will spoil the picture, and the absurdity of it is, he will not suffer the tree to be touched, but expects me to paint between the leaves.'

Ever restless, our ill-fated artist soon quitted again the place of his residence; and, after having changed his lodgings four times within six months, he fixed himself at last in a house at Paddington, for no other reason than that he found "mine host" at the White Lion a jolly companion. Here his income and his expenditure both increased, the former in a considerable and the latter in a boundless ratio. He turned horse-

dealer

dealer, not with the view of profit, but only on account of the intimacy which he acquired in consequence with jockeys and low Blacklegs. He constantly sold his horses again for less than half his purchase-money; and his extravagance in this particular article was so great that he had ten or twelve horses standing at livery at one time. He kept open house for all descriptions of vulgar people, and became a principal in every species of vulgar sport. His painting-room presented a most curious spectacle; for, as he never denied admission to any of his devouring friends, his easil was so crowded with quack-doctors, publicans, horsedealers, boxers, butchers, shoemakers, taylors, &c. *all of whom he converted into picture-dealers*, that he was compelled to have 'a wooden frame placed across the room, similar to that a police office, with a bar that lifted up, allowing those to pass with whom he had business. Under these circumstances, (proceeds Mr. Dawe) it is surprizing that he should have continued to improve in his art, as he still certainly did; for in this manner he painted some of his best pictures, while his companions were carouzing on gin and red herrings around him.'

It would be only disgusting to pursue the course of his extravagance with more minuteness. Suffice it to say that notwithstanding the continual increase of his reputation and profits, he incurred within eight months debts to the amount of 4000l., and, at the end of that time, effected a second retreat, into Leicestershire; where he lived concealed in a cottage till his former friend Mr. Wedd, the attorney, had again compromised matters with his creditors, and procured for him a letter of licence conditioned for the payment of 120l. monthly. At this period, we are told, he could earn with ease 100 guineas in a week; so that nothing but the dreadful infatuation, which had so long possessed him, could have hindered him from clearing off every debt within a very short time, and establishing for himself a respectable independence. Former embarassments, however, instead of teaching him wisdom, served him only as precedents of folly. One of the conditions prescribed to him by his creditors was that he should discard all his low and dissolute acquaintance, to which (with the exception only of Crane, a Paddington butcher,) he readily assented: but the intention of this provision was utterly defeated; for Morland, wherever he went, became the center of attraction for all the blackguards of his neighbourhood; and in Charlotte Street, Fitzroy Square, he soon collected round him a host of harpy friends, not a jot more reputable or more select than those who had surrounded his easil in Winchester Row, Paddington. He accordingly incurred

new debts, and underwent new embarrassments, which induced him to relinquish his great and lucrative pictures, from which only he could hope to raise the stipulated monthly installments, and to squander away his time on little hasty daubings, calculated to furnish him with trifling sums of ready money, or to purchase for him a short renewal of credit on his promissory notes.—Only three of the stipulated payments were made; and in less than twelvemonths he again absconded, to avoid not only his old creditors, who were become clamorous from his breach of engagements, but to escape a still greater number of new claimants whom he had since brought on his shoulders. From this time, he plunged deeper and deeper into difficulties, and cared less and less about retrieving them. Three more efforts were made for his extrication, and were abandoned by him with yet greater precipitation and folly than the first. On granting the last letter of licence in 1796, his creditors consented to take 10l. monthly in satisfaction of their claims: but not even to these easy terms could he be induced to adhere for above two or three payments. During the whole of these transactions, the forbearance and patience of his creditors are scarcely less remarkable than his own blind perversity, which annulled all their kindest intentions.

After the elopement which followed Morland's breach of this last engagement, it was too plainly seen that nothing more could be done to save him. He now 'continued for some years, in the power of a few, driven from place to place, arrested and betrayed by those who called themselves his friends, still finding means to avoid a prison.' During this period, he constantly affected to laugh at the thoughts of a gaol: but his most intimate companions knew that his ridicule was merely assumed, and that, in reality, he ever entertained a secret and undefinable horror at the prospect. It is said that he often visited that fearful abode, with the view of familiarizing himself to an event which he considered as certain: but that he always returned from his visits with more disgust and abhorrence than he felt before. This miserable suspense was at last terminated by the blow which he so much dreaded. In 1799, he became an inhabitant of the King's Bench prison, where he immediately obtained the rules, and took a ready furnished house in Lambeth-road.

He was now fast approaching the awful termination of his short career. For some time previous to his confinement, his drunken excesses had reduced him to a state of nervous debility which threatened the premature decay of all his faculties. His mind, which was never wholly corrupted, then presented so forcibly

the horrors of his miserably ill-spent life, as to produce a temporary derangement, and hurry him on to thoughts of suicide. He had experienced a slight attack of apoplexy before his confinement, and was warned by his medical attendants of the danger of his situation. It was then, however, too late for him to alter the course of life which had occasioned it; and the most melancholy circumstance attending his condition was the consciousness of his own worthlessness and depravity, which made him continually break out into weak and wretched lamentations over his misery, without giving him the strength to make a single good or strenuous effort. His professional talents were, of course, degraded with his mental abilities; and the excessive tremor of debility, and latterly the more destructive consequences of palsy, rendered him incapable of painting as he had been accustomed, or indeed of painting at all but with the assistance of strong doses of spirits and temporary cordials. Yet his industry never diminished, and the rapidity of his execution increased with the decay of his genius and power. During the last eight years of his life, he executed nearly a thousand pictures, and at least an equal number of drawings, but all in a style very inferior to that of his more vigorous performances.

The shocking catastrophe of this most humiliating drama we shall leave our readers to collect from the table of contents to the thirteenth chapter of Mr. Dawe's work:

'He returns to London, and is confined in the King's Bench—Is allowed the Rules, and takes a House—Paints an immense number of Pictures—His Extravagancies and Intemperance—Is liberated by an Act of Insolvency—An Apoplectic Fit occasions him to remove to Highgate—Quarrels with his Landlord, and goes again to Town—Is employed to paint by the day—Becomes a Hypochondriac—Loses the use of his left Hand by Palsy—Description of his Dress and Appearance—Is arrested, and dies in a Spunging-House.'

This last mentioned event took place on the 29th of October 1804, in the 42d year of his age, and it was the immediate consequence of a fit of desperate intoxication.

We have now to mention a circumstance which appears from the tissue of this melancholy narrative to be almost incredible; and, if true, it would persuade us that there must have existed in the character of this miserable man, even to the latest moments, a greater proportion of good than the narration itself enables us to collect. Mr. Dawe records, indeed, one or two instances of generosity of disposition which are yet perfectly consistent with the general deformity of his picture; and he uniformly represents the person and manners of Morland, when not too far sunken in debauchery, to have been

very agreeable, and even engaging: but he no where affords us any traces of real goodness of heart, which (however strange) we must suppose to have existed in him, in order to account for the singular anecdote to which we are coming.—It can hardly be supposed that Morland's union was "a happy marriage;" and, when to the circumstances of his own misconduct is added a defect of temper of which Mr. Dawe more than once accuses his wife, it will seem sufficiently wonderful that only for one or two very short periods during the whole of their connection, they were separated from each other in consequence of disagreement, while at all other times she was the companion of his retreats and flights, and finally of his prison. All this, however, is nothing to the extraordinary fact recorded in the following paragraph:

'Notwithstanding their domestic differences and separations, Morland and his wife appear to have been sincerely attached to each other; insomuch that the one was extremely alarmed and affected, whenever the other happened to be indisposed. It is also remarkable, that in their interviews, the principal topic of their conversation was constantly a presentiment that neither would long survive the other, and thus it proved; for although it was intended to keep the death of Morland a secret from his wife, she could not be induced to credit the assertion of those who affirmed that this event had not taken place: she incessantly expressed her consciousness that he was no more. At last, having obtained an assurance of her fears from the servant, she gave a shriek, fell into convulsive fits, in which she continued for three days, and expired on the 2d of November, in her 37th year. Their remains were interred together, in the burial ground of St. James's Chapel.'

It is needless to extend our remarks, by drawing a moral from this most instructive though distressing narrative; nor do we conceive it to be a part of our duty to follow Mr. Dawe through his criticisms on Morland's works. Those productions are so numerous and so common, that scarcely any of our readers can fail to be well acquainted with the merits and defects of his style; and it still remains for posterity to appreciate the rank which he is intitled to hold in the scale of his profession.

Meri.

ART. VI. *Lectures on Systematic Theology and Pulpit Eloquence.* By the late George Campbell, D.D. F.R.S. Ed., Principal of Marischal College, Aberdeen. 8vo. pp. 542. 9s. Boards. Cadell and Davies.

A COMBINATION of rare qualities and attainments is peculiarly requisite in the theological professor, whose path is embarrassed at almost every step by the briars and thorns of controversy.

troversy. He is obliged to exercise all the vigour of a perspicacious judgment, to endure all the toils of perseverance, and to display all the caution of prudence, united with the charms of modesty and candour, in order to win his way through the difficulties that beset him, and to unfold the *science* of religion to the listening pupil, with grace, impartiality, and effect. No man seems to have possessed these mental endowments in a more eminent degreee, or was more sensible of their importance in a lecturer from the divinity-chair of an university, than the late Dr. Campbell; and gentlemen in similar stations of honour and responsibility may profit by his sage and sober example. His knowlege is exhibited without parade, his instructions are given without arrogance and dogmatism, his expostulations are offered with mildness, and he disclaims all usurpation on the score of authority, 'demanding no attention from his students, but such as an experienced mariner would be intitled to from those who are setting out on their first voyage.'

On former occasions *, we have testified our approbation of Dr. C.'s ingenuity and candour as an expositor of scripture; and in the prelections now before us, he offers an additional claim to our esteem and veneration. Seldom indeed are we gratified, especially in the line of theological discussion, by the perusal of a work which manifests such critical skill and cool discrimination;—such a solicitude to counteract the early bias of system and prejudice, and to secure for the student the largest draughts of genuine scripture knowlege at the divine fountain-head. His object is to impress on his hearers the importance of studious and calm inquiry, and to induce them to become accomplished and liberal divines, instead of narrow-minded bigots. The theologians whom he would prepare will not be shallow, noisy, confident, "disputers of this world," but enlightened, solid, and useful christians; men whose faith is founded on a rock, whose lives are a commentary on their doctrines, and whose arguments are such as may honourably be used by and addressed to the wise. Had it always been the object of divinity-lecturers to form pastors and teachers in the church of such a stamp and character, how happy would it have been for the christian world! High as this commendation is, we are able to justify it to an iota; and though the extracts which we shall give will be sufficiently ample to make out our case, they will bear a small proportion to those which we could with pleasure have produced, if the boundaries with-

* See M. R. Vol. II. N. S. p. 121—249—404.

in which we are confined would permit us to indulge in profuse transcription.

Dr. C.'s prelections are distributed into three classes: the first consisting of four introductory discourses; the second, of six lectures on systematic theology; and the last, of twelve lectures on pulpit eloquence. As they were delivered in a Scotch university, to theological students belonging to the Scottish communion, it may be supposed that they are more immediately calculated for the meridian of the presbytery, and advert to the circumstances and situation of ministers in the northern part of our island: but, though they bear evident marks of their locality and original object, they are replete with matter which refers to the duty of clergymen in every protestant church, and which must be pronounced to be of the greatest importance, if it be of any moment to understand "the truth as it is in Jesus." Dr. Campbell explains the science of theology in its several departments, and the manner in which its different branches ought to be treated; then offering his advice on the conduct which students of divinity ought to pursue, and on the discharge of their duty in the pastoral office.

Great stress is laid by this lecturer on the state and disposition of mind in which the student commences his theological career, and on his manner of prosecuting it. A patient, unprejudiced, and candid inquiry into the real sense of scripture is uniformly recommended; and the pupil is cautioned against dogmatism, presumption, and uncharitable judgments, even in cases which may appear to be clear:

'I am satisfied (says he) that such judgments on our part are unwarrantable in every case. Of the truth of any tenet said to be revealed, we must judge according to our abilities, before we can believe; but as to the motives by which the opinions of others are influenced, or of their state in God's account, that is no concern of ours. Our Lord Jesus alone is appointed of God the judge of all men, and are we presumptuous enough to think ourselves equal to the office, and to anticipate his sentence? "Who art thou that judgest another man's servant? To his own master he standeth or falleth." When Peter obtruded upon his master a question of mere curiosity, and said concerning his fellow disciple, "What shall become of this man?" he was aptly checked by his lord, and made to attend to what nearly concerned himself, "What is that to thee? Follow thou me."

Nothing can exceed the solicitude of the Professor for the right conduct of his pupils, nor his amiable ingenuousness in stating the consequences of neglect:

'I would have you to remember, gentlemen, that it is little, extremely little, that I, or any professor of divinity, can contribute to your instruction, if you yourselves do not strenuously co-operate to promote

mote this end. The most that we have to do, is to serve as monitors to you, to suggest those things which may be helpful for bringing and keeping you in the right track of study, and thus far preventing you as much as possible, from bestowing your time and pains improperly. Your advancement will, under God, be chiefly imputable to your own diligence and application. Students of divinity are commonly, against the time they enter the theological school, arrived at those years of maturity, when cool reflection begins to operate, when a sense of duty, a regard to character, and an attention to interest rightly understood, prove the most powerful motives And if there be any here, with whom these motives have no weight, it is a misfortune we cannot remedy. We can only say to such, and we do it most sincerely, that their attendance in this place will be to little purpose, that it were much better for themselves, and probably for the public, that they would employ themselves somewhere else. Ye cannot here be considered as school-boys. We claim no coercive power over you of any kind Our only hold of you is by persuasion. And for attaining this hold our only dependance is on your own discernment and discretion. We proceed on the supposition, that ye are not only willing, but even anxious, to learn something every day, by which ye may advance in fitness for the great end in view.'

In the lectures on systematic theology, Dr. Campbell commences by recommending the examination of natural religion, as well as of the evidences of Christianity, and ably illustrates the utility of connecting these studies; though the former, as he remarks, do not essentially belong to christian theology:

'It is however necessary, in order both to prevent mistakes and to obviate objections, to observe, that I do by no means intend to insinuate, that these studies are unconnected with the Christian system, and therefore unnecessary. On the contrary I think them of the utmost consequence. As it is the same God (for there is no other) who is the author of nature and the author of revelation, who speaks to us in the one by his works, and in the other by his spirit, it becomes his creatures reverently to hearken to his voice, in whatever manner he is pleased to address them Now the philosopher is by profession the interpreter of nature, that is of the language of God's works, as the christian divine is the interpreter of scripture, that is of the language of God's spirit Nor do I mean to signify, that there is not in many things a coincidence in the discoveries made in these two different ways. The conclusions may be the same, though deduced, and justly deduced, from different premises. The result may be one, when the methods of investigation are widely different There is even a considerable utility in pursuing both methods, as what is clear in the one may serve to enlighten what is obscure in the other. And both have their difficulties and their obscurities. The most profound philosopher will be the most ready to acknowledge that there are phænomena in nature for which he cannot account; and that divine, you may depend upon it, whatever be his attainments, hath more arrogance, than either knowledge or wisdom, who will not admit, that there are many texts in scripture which he cannot explain. Nor does

this in the least contradict the protestant doctrine of the perspicuity of sacred writ; for though every thing which proceeds from God, it must be of consequence to us to be acquainted with, and therefore requires diligent attention, especially from the minister of his word, yet all the truths revealed are not of equal consequence, as we learn from scripture itself. The most important things are still the plainest, and set in the greatest variety of lights. Now if God is pleased to address us in two different languages, neither of which is without its difficulties, we may find considerable assistance in comparing both for removing the difficulties of each. But though, as I observed, natural theology and ethics are strictly the province of the philosopher, it may not be amiss, to suggest in a few words concerning the former, that the use of reading elaborate demonstrations of the being and perfections of God, is more perhaps to fix our attention on the object, than to give conviction to the understanding. The natural evidences of true theism are among the simplest, and at the same time the clearest deductions from the effect to the cause. And it were to be wished, that the subject had not been rather perplexed, than facilitated, by the abstruse and metaphysical discussions in which it hath been sometimes involved.'

Persuaded that the surest way of confirming our faith, and of enabling us most clearly to apprehend its several parts, is an immediate reference to and study of the scriptures, Dr. C. is anxious to prepare the student for beginning with them, and to throw the whole race of system-makers and commentators into the back ground:

'It has been the error of ages, and still is of the present age, that to have read much is to be very learned. There is not, I may say, a greater heresy against common sense. Reading is doubtless necessary, and it must be owned, that eminence in knowledge is not to be attained without it. But two things are ever especially to be regarded on this topic, which are these: First, that more depends on the quality of what we read, than on the quantity; secondly, more depends on the use, which by reflection, conversation, and composition we have made, of what we read, than upon both the former. In whatever depends upon history, or the knowledge of languages, the materials indeed can only be furnished us by reading; but if that reading be properly conducted and improved, its influence will be very extensive. Whilst therefore it is by far the too general cry, "Read, read, commentators, systematists, paraphrasts, controvertists, demonstrations, confutations, apologies, answers, defences, replies, and ten thousand other such like;" I should think the most important advice to be, "Devoutly study the scriptures themselves, if you would understand their doctrine in singleness of heart." Get acquainted with the sacred history in all its parts, Jewish, canonical, ecclesiastic. Study the sacred languages, observe the peculiarities of their diction. Attend to the idiom of the Hebrew, and of the ancient Greek translation, between which and the style of the New Testament there is a great affinity, study the Jewish and ancient customs, polity, laws, ceremonies,

nies, institutions, manners, and with the help of some knowledge in natural theology and the philosophy of the human mind, you will have ground to believe that, with the blessing of God, ye shall in a great measure serve as commentators, controvertists, systematists, and in short, every thing to yourselves. Without these helps, you are but bewildered and lost in the chaos of contradictory comments and opposite opinions. On the contrary, overlooking all cavils for a time, pursue the track now pointed out, and as the light from its genuine sources above-mentioned breaks in upon you, the objections, like the shades of night, will vanish of themselves. Many of those objections you will discover to be founded in an ignorance of human nature and of the nature of evidence, many in an ignorance of that which is the subject of debate, the genius, the doctrine, the precepts of revelation. You will find that many doughty combatants, who have imagined they have been performing wonders for the subversion of the cause of Christ, have been wasting all their ammunition against the traditions and inventions of men, and that the pure institution of Jesus is not one jot affected by their argument. Patience therefore we would recommend to the young student, in regard to particular cavils against religion, till once he is provided *of* a fund of his own, from which he may be enabled to perceive their futility and to refute them.'

Lest the pupil should be discouraged from the formidable attempt of setting up as it were for himself, and of appearing to begin where it may seem he ought to end, the lecturer points out the inconvenience of being put into leading strings; and the importance, in order to make a proper digest of the scripture-truth, of consulting the scriptures themselves in the first instance, especially if we wish to be secured from collecting the materials of systems instead of the materials of revelation. The easy and familiar manner in which this truth is illustrated in the following extract will apologize for its length:

'Have not several, whom in charity we are bound to think both knowing and pious, maintained in many instances opposite opinions, each extremely positive as to his own, and extremely zealous in defence of it? And as to orthodox, I should be glad to know the meaning of the epithet. Nothing, you say, can be plainer. The orthodox are those who in religious matters, entertain right opinions. Be it so. How then is it possible I should know who they are that entertain right opinions, before I know what opinions are right? I must therefore unquestionably know orthodoxy, before I can know or judge who are orthodox. Now to know the truths of religion, which you call orthodox, is the very end of my enquiries, and am I to begin these enquiries on the presumption, that without any enquiry I know it already? Besides, is this thing which you call orthodoxy, a thing in which mankind are universally agreed, insomuch that it would seem to be entitled to the privilege of an axiom or first principle to be assumed without proof? Quite the reverse. There is nothing about which men have been, and still are, more divided. It has been accounted orthodox divinity in one age, which hath been

branded as ridiculous fanaticism in the next. It is at this day deemed the perfection of orthodoxy in one country, which in an adjacent country is looked upon as damnable heresy. Nay in the same country hath not every sect a standard of their own? Accordingly when any person seriously uses the word, before we can understand his meaning, we must know to what communion he belongs. When that is known, we comprehend him perfectly. By the orthodox he means always those who agree in opinion with him and his party, and by the heterodox those who differ from him. When one says then, of any teacher whatever, that all the orthodox acknowledge his orthodoxy, he says neither more nor less than this, "all who are of the same opinion with him, of which number I am one, believe him to be in the right." And is this any thing more, than what may be asserted by some person or other, of every teacher that ever did or ever will exist? "Words," it was well said by a philosopher of the last age, "are the counters of wise men and the money of fools." And when they are contrived on purpose to render persons, parties or opinions, the objects of admiration or of abhorrence, the multitude are very susceptible of the impression intended to be conveyed by them, without entering at all, or ever enquiring into the meaning of the words. And to say the truth, we have but too many ecclesiastic terms and phrases, which savour grossly of the arts of a crafty priesthood, who meant to keep the world in ignorance, to secure an implicit faith in their own dogmas, and to intimidate men from an impartial enquiry into holy writ.

'But would you then lay aside systems altogether, as useless or even dangerous? By no means. But I am not for beginning with them. I am even not for entering on their examination, till one has become in the way formerly recommended, if not a critic, at least a considerable proficient in the scripture. 'Tis only thus, we can establish to ourselves a rule by which we are to judge of the truth or falsehood of what they affirm. 'Tis only thus, that we bring systems to be tried at the bar of scripture, and not scripture to be tried at their's. 'Tis only thus, we can be qualified to follow the advice of the prophet in regard to all teachers without exception, "To the law and to the testimony, if they speak not according to this word, they have no truth in them." 'Tis only thus, we can imitate the noble example set us by the wise Bereans, in exact conformity to the prophet's order, of whom we learn, that they did not admit the truth of Christ's doctrine even on the testimony of his apostles, but having candidly heard what they said, "searched the scriptures daily to see if these things were so." 'Tis only thus we can avoid the reproach of calling other men καθηγηται, masters, leaders, dictators, to the manifest derogation of the honour due to our only master, leader and dictator, Christ. 'Tis only thus, we can avoid incurring the reproach thrown upon the Pharisees, concerning whom God says, "their fear towards me is taught by the precepts of men."

'But then it will be said, if the scriptures are to be our first study, will it not be necessary, that even in reading them, we take the aid of some able commentator? Perhaps I shall appear somewhat singular in my way of thinking, when I tell you in reply, that I would not have

have you at first recur to any of them. Do not mistake me, as though I meant to signify, that there is no good to be had from commentaries. I am far from judging thus of commentaries in general, any more than of systems. But neither are proper for the beginner, whose object it is impartially to search out the mind of the spirit, and not to imbibe the scheme of any dogmatist. Almost every commentator hath his favourite system, which occupies his imagination, biasses his understanding, and more or less tinges all his comments. The only assistances which I would recommend, are those in which there can be no tendency to warp your judgement. It is the serious and frequent reading of the divine oracles, accompanied with fervent prayer; it is the comparing of scripture with scripture; it is the diligent study of the languages in which they are written; it is the knowledge of those histories and antiquities to which they allude. These indeed will not tell you what you are to judge of every passage, and so much the better. God hath given you judgment, and requires you to exercise it. "And why even of yourselves judge ye not what is right?" If sufficient light is brought to you, and if you have eyes wherewith to see, will ye not take the trouble to use them, and observe what is before you; must you be told every thing as though you were blind or in utter darkness? The helps therefore, which I recommend, are such as pronounce nothing concerning the import of holy writ, but only increase the light by means of which the sense may be discovered. The student I would have in a great measure to be self-taught, a well-conducted attempt at which is, in my opinion, the true way of preparing himself for being taught of God. Whoever thinks that this method will not do, ought openly and honestly to disclaim the principle, that "the scriptures are able to make the man of God perfect, thoroughly furnished unto all good works." Such a one on the contrary hath in effect, whatever he may imagine, abandoned the protestant doctrine of the perspicuity and absolute sufficiency of scripture. He hath not entirely purged out the old leaven, but retains a hankering after some human and unerring interpreter. If he differ with Rome, it is not really about the needfulness of the office, but about the person or persons who shall fill it.'

Though Dr. C. is adverse to the usual mode of beginning the study of theology by human comments and systems, he has no objection to the subsequent introduction of them, and explains when and how they may be useful:

'When is it then, that you would think it proper to recur to systems and commentators? The answer is plain. After you have acquired such an insight into the spirit and sentiments of sacred writ, that you are capable of forming some judgment of the conformity or contrariety of the doctrine of these authors to that infallible standard. With the examination of such human compositions, the studies of the theologian ought, in my judgment, to be concluded, and not begun. The disciple of the son of God ought, above all men, to be able, with regard to merely human teachers, to apply to himself the words of the poet,

Nullius

Nullius addictus jurare in verba magistri.

'I shall even suppose, that we could put an interpreter into your hands, who would always guide you right, and this is more than any man, that does not claim infallibility can pretend to do. Yet even in that case, I am not satisfied that this would be the best method for the young student to take, in order to arrive at the understanding of the scriptures. To learn, seems with many, to imply no more than a bare exercise of memory. To read, and to remember is, they imagine, all they have to do. I affirm on the contrary, that a great deal more is necessary, as to exercise the judgment and the discursive faculty. I shall put the case, that one were employed to teach you algebra; and instead of instructing you in the manner of stating and resolving algebraic equations, he should think it incumbent on him, only to inform you of all the principal problems, that had at any time exercised the art of the most famous algebraists, and the solutions they had given; and being possessed of a retentive memory, I shall suppose, you have a distinct remembrance both of the questions and the answers; could ye, for this, be said to have learnt algebra? No, surely. To teach you that ingenious and useful art, is to instruct you in those principles, by the proper application of which, you shall be enabled to solve the questions for yourselves. In like manner, to teach you to understand the scriptures, is to initiate you into those general principles, which will gradually enable you of yourselves, to enter into their sense and spirit. It is not to make you repeat by rote the judgments of others, but to bring you to form judgments of your own; to see with you own eyes, and not with other people's. I shall conclude this prelection with the translation of a short passage from the Persian letters, which falls in entirely with my present subject. Rica having been to visit the library of a French convent, writes thus to his friend in Persia concerning what had passed. Father, said I to the librarian, what are these huge volumes which fill the whole side of the library? These, said he, are the interpreters of the scriptures. There is a prodigious number of them, replied I; the scriptures must have been very dark formerly and very clear at present. Do there remain still any doubts? Are there now any points contested? Are there, answered he with surprize, Are there? There are almost as many as there are lines. You astonish me, said I, what then have all these authors been doing? These authors, returned he, never searched the scriptures for what ought to be believed, but for what they did believe themselves. They did not consider them as a book, wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorize their own ideas. For this reason, they have corrupted all the meanings, and have put every passage to the torture, to make it speak their own sense. 'Tis a country whereon people of all sects make invasions, and go for pillage; it is a field of battle, where, when hostile nations meet, they engage, attack, and skirmish in a thousand different ways.'

In the subsequent lectures, the student receives some judicious hints respecting the proper examination of the scriptures, and the formation of an abstract of their doctrines, together with

with a system of Christian morality; and they conclude with a familiar illustration of the danger of relying on human guidance in matters of religion.

After having explained the two methods of studying scripture, by the help of glosses and commentators, or by closely examining it for ourselves, the author thus exhibits the preference which the latter mode deserves in comparison of the former:

'The man who advises such an easy method, which I acknowlege is by far the commonest, is like one who tells you, "This writing, the contents of which you are anxious to be acquainted with, you need not take the trouble to peruse yourself. It is but dimly written, and we have now only twilight. I have better eyes, and am acquainted with the character. Do but attend, and I shall read it distinctly in your hearing." On the other hand, he who with me advises the other method, is like one who says, "Take this writing into your own hand. I shall procure you a supply of light, and though the character is rather old, yet with some attention, in comparing one part with another, you will soon be familiarized to it, and may then read it for yourself." In a matter of little moment, and where there can be no danger of deception, it may be said, and justly said, the first method is the best, because the easiest and quickest. But suppose it is an affair of great importance to you, and that there is real danger of deception; suppose further, that your anxiety having led you to employ different readers, the consequence hath been, that each reader, to your great astonishment, discovers things in the writing, which were not discovered by the rest; nay more, that the discoveries of the different readers are contradictory to one another; would you not then be satisfied, that the only part a reasonable man could take, would be to recur to the second method mentioned? Now this is precisely the case with the point in hand.

'I shall illustrate the difference between these methods by one other example, and then have done. You intend to travel into a foreign country, where you propose to transact a great deal of business with the natives. You go, I shall first suppose, without knowing any thing of the language of the country. In all the affairs you have to transact with the inhabitants, as you find yourself unable to convey to them directly your sentiments, or to apprehend theirs, in the only manner they are able to communicate them; as you daily receive letters which you cannot read, or give a return to in a language that can be read by them, you are compelled every moment to have recourse to interpreters, a method extremely cumbersome, tedious, and dangerous at the best. You are entirely at the mercy of those interpreters; their want of knowledge, or their want of honesty, may be equally prejudicial to you. A very slight blunder of their's, arising from an imperfect acquaintance with either language, may be productive of consequences the most ruinous to your affairs. Let us now again suppose you take a different method. You make it your first object to study the language, and are become a tolerable pro-

ficient in it, before you go abroad, or at least before you enter on any important business with the natives. This, though a harder task at first setting out, greatly facilitates your intercourse with the people afterwards, and gives you a certain security and independence in all your transactions with them, which it is impossible you could ever have otherwise enjoyed. You may then occasionally and safely, where any doubt ariseth, consult an interpreter; the resources in point of knowledge, which you have provided for yourself, will prove a sufficient check on him, to prevent his having it in his power to deceive you in a matter of moment. I shall leave you, gentlemen, to make the application of these two suppositions at your leisure.'

We pass now to the lectures on pulpit eloquence, which are not less sensible and appropriate than those on systematic theology: but, having already so much extended our article, we must restrain ourselves in noticing this department of the theological Professor's province.

The remarks, however, which are offered on the subject of *perspicuity* in pulpit discourses, are of so much importance, and are so immediately levelled at a common fault in modern sermons, that we must find room for them:

'Perspicuity is in a great measure a relative quality. A speech may be perspicuous to one, which to another is unintelligible. It is possible indeed to be obscure in pleading before the most learned and discerning judges, because the pleader's style may be remarkably perplexed and intricate; but without any perplexity or intricacy of style, it is even more than possible, that a man of reading and education shall speak obscurely when he addresses himself in a set discourse to simple and illiterate people. There is a cause of darkness in this case, totally independent of the grammatical structure of the sentences, and the general character of the style. It is, besides, of all causes of obscurity, that which is most apt to escape the notice of a speaker. Nothing is more natural than for a man to imagine, that what is intelligible to him is so to every body, or at least that he speaks with sufficient clearness, when he uses the same language and in equal plainness, with that in which he hath studied the subject, and been accustomed to read. But however safe this rule of judging may be in the barrister and the senator, who generally address their discourses to men of similar education with themselves, and of equal or nearly equal abilities in learning, it is by no means a proper rule for the preacher, one destined to be in spiritual matters a guide to the blind, a light to them who are in darkness, an instructor of the foolish, and a teacher of babes. Therefore, besides the ordinary rules of perspicuity in respect of diction, which in common with every other public speaker he ought to attend to, he must advert to this in particular, that the terms and phrases he employs in his discourse be not beyond the reach of the inferior ranks of people. Otherwise his preaching is, to the bulk of his audience, but beating the air; whatever the discourse may be in itself, the speaker is to them no better than a sounding brass or a tinkling cymbal. It is reported of Arch-

Archbishop Tillotson, that he was wont, before preaching his sermons, to read them privately to an illiterate old woman of plain sense*, who lived in the house with him, and wherever he found he had employed any word or expreſſion, that she did not understand, he instantly erazed it, and substituted a plainer in its place, till he brought the style down to her level. The story is much to the prelate's honour: for however incompetent such judges might be, of the composition, the doctrine or the argument, they are certainly the most competent judges of what terms and phrases fall within the apprehension of the vulgar, the class to which they belong. But though such an expedient would not answer in every situation, we ought at least to supply the want of it, by making it more an object of attention than is commonly done, to discover what in point of language falls within and what without the sphere of the common people.

Distinct prelections are given on expression; on pronunciation; on the various kinds of discourses, the explanatory, the argumentative or controversial, the demonstrative or commendatory, the pathetic and the persuasive; on lecturing or expounding; and on the choice of a subject. While the objection of Voltaire to the use of a text is obviated in a very satisfactory manner, the whimsical and conceited selections of passages of scripture, as subjects of discourses, are very justly reprobated; (the reader may consult p. 410 to p. 414.;) as well as the quaint mode of applying the language of scripture which is practised by some divines. The observations of Dr. C., on the structure and management of the several kinds of discourses which he specifies, prove him to be well qualified for filling a divinity-chair; and our young clergy may derive considerable benefit from studiously availing themselves of his hints and instruction. Dr. C., however, in one instance, makes a distinction between *conviction* and *persuasion*, referring the former to opinion, and the latter to practice: in which refinement he is not justified by the scriptures. See Jude xv., and Romans xiv. 5.

The Professor offers a sort of apology for not delivering these lectures in the Latin language, to which purpose he was in some degree inclined, but which he abandoned on reflecting that the composition would be more troublesome and less useful than in the vernacular tongue. We applaud the good sense of his decision. He appears to have possessed the valuable qualities of engaging the attention and securing the esteem of his pupils; since his lectures are composed in an easy and familiar style, without any of the stiffness and parade of a dictatorial preceptor; while the object of the whole is to assist

* Moliere is said also to have read his plays to an old woman. *Rev.*

them in forming an accurate digest of divine truth for their own information, and to enable them with good taste and efficacy to administer it to others.

Mo.y.

ART. VII. *Metrical Legends, and other Poems.* By Charles Kirkpatrick Sharpe, Esq. 8vo. pp. 107. 5s. Boards. Longman and Co.

WE believe that the prejudices of the public are not likely to be very strong at present in favour of Legends, Ballads, and Tales of Wonder; and the booksellers will probably say that the market is overstocked with such productions. Classical scholars cannot find words to express their contempt for them: the ladies have "supped full of horrors;" and even children are so familiarized with ghosts and devils, that they have no longer the power of raising a single hair of their heads, or of chaining them to their seats by the fire-side in a winter evening for one half hour.

Nevertheless, as all poets must have their beginning, and such numbers are now ambitious enough at least to make the trial, we had much rather that the first essay should be in the region of fiction than in that of sentiment; and we think that the powers of fancy are much more likely to develope themselves in one 'metrical legend,' than in a dozen of odes, elegies, or sonnets.

Mr. Sharpe we imagine to be a young poet, and this his first adventure in the perilous road of public reputation. If it be so, we are willing to give him encouragement to proceed; though we must frankly tell him that he is very careless and inconsiderate; that in his heedlessness he often sets rhyme and reason at defiance; and that he has made his legendary vehicle a pretence for admitting at random prosaic lines, low thoughts, and vulgar expressions. Warning him not to entangle himself too deeply in errors, for which the example of the most popular writers of the day unfortunately seems to afford too strong a sanction, we congratulate him on the possession of powers of imagination and description, which are well worthy of being cultivated; and which are capable of producing, in time and with *due labour*, the fruits of honour and profit.

The first tale in this collection, 'The Fiend with Mantle Grey,' is the longest and the best. The story, we apprehend, is original, and with more pains might have been worked up so as to produce a very striking and horrible effect. Many of the circumstances are finely imagined; and the style, though shamefully careless and incorrect, is not deficient in spirit.

The

The person and accomplishments of the witch's daughter are well described on the whole, though not without marks of that idleness of writing which we so greatly condemn. Her beauty (on which the success of the hag's spells principally depended) was preserved with such care, that

'The Witch with spells forbad the Sun
To fix his dusky kisses on
Her spotless brow *or chin* *,
Forbad with potent charms the air,
When sporting with her raven hair,
To parch her snowy skin.'—

'Oft at the hour of darkness dread,
When stars a feeble radiance shed,
The Dame forsook her towers,
And taught the virgin's hands to cull
Rank herbs of magic virtue full,
With fair but fatal flowers.

'Early her coral lips could move
To call the cloud sprites from above,
The demons from below.
Too soon, alone her voice could swell
The wild note of the witches spell,
With descant strange and slow.

'Oft lurking nigh the sluggish stream
She watch'd to hear the Kelpie scream,
And wil'd him from the wave:
Oft danc'd she with the Fairy queen
In some thick grove, or meadow green,
Or cool sequester'd cave.

'Swift-footed as the swallow's flight,
She'd chase the fiend that glimmers bright
To work the traveller woe—
And catch him—while amid the race
Her large eyes sparkling in her face
Like shooting stars would glow.'

Mr. S's description of the enchanted music, by which, among other allurements, the witch sought to charm an unfortunate captive knight, would be extremely good if it were not for the unmeaning vulgarity of ending it with a *proverb*:

'And still from curtain'd gallery rung
Harps by immortal fingers strung—
Then breath'd the mellow flute;
Which ceas'd—a voice beyond compare

* This is one of the most unhappy victims to the laws of rhyme that we have ever witnessed. The three following lines are beautiful.

Outwarbled

Outwarbled thousand larks in air,
With blending of the lute.

'That first, in trembling prelude fleet,
Seem'd in the clouds to make retreat,
Until the voice arose,
Which, swifter far, with mazy flight,
Swell'd to the summit of delight,
Then sunk with sighing close.

'And still the burden of the song
Was, "Merry Spring ne'er lasteth long,
Blythe Summer speeds away!
Of present bliss, O, take thy fill,
For he shall never, when he will,
That will not when he may."

We shall make one more extract, and take it from the tale of 'False Lord Carleil and the fair Lady Alice;' in which a gay *perjured* Baron having murdered his Mistress, who meets him at midnight according to appointment, for the purpose of upbraiding him with his broken vows, the ghost of the unfortunate damsel appears to her mother, and reveals to her the dreadful circumstances of her death in the following lines:

"Oh, mild is death to them that sigh,
Oh, pleasant now my resting-place!
Heard'st thou not shrieks at twilight grey,
Faint rising from the lonely dell?
The birds fled trembling all away,
But thy beloved songstress fell.
Pierc'd by the cruel lover's steel
I lie beneath a weight of clay:
Yet none can guess what murd'rers feel,
Though mountains on their bosoms lay.
The grass is dyed of crimson hue,
And black drops spot the mossy stone;
But morning sun and evening dew
Shall smile and weep till all be gone.
Nor summer-beams that brightest glow,
Nor dews that fall like April rain,
Can sunshine on his bosom throw,
Or cleanse his blacken'd soul again.
When in Torthorald's lofty hall
He revels 'mid the barons brave,
His mind shall stray, in spite of all,
To glens where lonely fir-trees wave.
Whene'er he views a blooming maid,
In youth and beauty's wonders drest,
To him her cheek shall seem to fade,
And life-blood tinge her swelling breast.

Tho'

Tho' to his page he shout amain,
'Fill, fill the bowl till streaming o'er'—
His quiv'ring lip rejects the stain
Of aught resembling human gore.
For conscience to the murd'rer speaks
In all around, the wrath divine;
In ladies' softly-blushing cheeks;
In golden goblets crown'd with wine;
In music's tones, whose mighty power
Can almost stay the fleeting breath,
And cheer affliction's saddest hour—
To him the sighs and shrieks of death.
The rack and wheel, with horrid rows
Of spikes, that wound each aching bone,
Are beds of sweetness and repose
To Michael's stately couch of down.
Then let not vengeance urge thee on
To bring the felon deed to sight;
He shall in fearful anguish groan—
And now a long, a sad good-night.
Oh, mild is death to them that sigh!
Oh, sweet the slumber of the grave!"—
She said, and swiftly flitted by,
Like shadows o'er the heaving wave.'

A few historical notes accompany the tales, as necessary illustrations of the story. **Mevi.**

ART. VIII. *Researches, Anatomical and Practical, concerning Fever, as connected with Inflammation.* By Thomas Beddoes, M.D. 8vo. pp. 256. 6s. 6d. boards Longman and Co.

THIS work may be considered as an answer to the treatise of Dr. Clutterbuck, which we noticed in our Number for October last. We there offered it as our opinion that the hypothesis which was brought forwards, respecting the connection between typhus and an inflammatory state of the brain, was not established; and we are gratified to observe the same sentiment maintained by Dr. Beddoes. Before he enters on a refutation of this suggestion, he shews that the idea on which it is founded is not novel, by dwelling at considerable length on a publication by Dr. Ploucquet of Tubingen, the object of which is precisely similar to that of Dr. Clutterbuck; as he proves by quoting a number of parallel passages from each author, which display a very remarkable degree of coincidence: but he does not insinuate that our countryman has surreptitiously borrowed from his predecessor.

That an inflamed state of the brain has been discovered in those who have died from typhus is not to be denied: but it is

maintained that this is not universally the case; that inflammation of other parts is, at least, as frequent an occurrence, perhaps more so; and that an inflamed brain has been detected in cases in which the symptoms of typhus had not previously manifested themselves. We here meet with much interesting information respecting the appearances that have been observed on dissection in some of the continental epidemics. It may be in part owing to the greater violence of the disease in those countries, and partly perhaps to their practitioners being more in the habit of investigating the morbid appearances after death, that of late years so much more has been done in the examination of fever-patients in France and Germany, than in this island. English physicians are likewise so generally agreed in the opinion, that fever is a disease on which no light can be thrown by dissection, that they seldom think of having recourse to that process. They may perhaps have formed this judgment rather too hastily, and yet we apprehend that all the investigations which have been hitherto made countenance the idea. We think also that it is strongly confirmed by this volume, which will by no means tend to increase our eagerness for extending these researches. The general inference from the facts is, that topical inflammation is often present in fever, but that it is as frequently discovered in the abdominal viscera as in the brain, and that the stomach is more uniformly affected than any other part of the body. From a review of the whole evidence, Dr. Beddoes draws this conclusion:

'To these specimens of our whole mass of information, derived from such investigation of dead bodies as has usually taken place during epidemic fevers, no objection, I apprehend, can be made, unless that the selection is too favourable to the hypothesis of Drs. Ploucquet and Clutterbuck. They, in concurrence with all that remain, appear to me to suggest the following gross inference, which alone I shall this moment content myself with drawing: that *in idiopathic fever, the stomach and contiguous parts have been found more constantly and more deeply affected with inflammation than the brain and its membrane.*'

The author then proceeds to argue against Dr. Clutterbuck on more general grounds. He shews that, in diseases which decidedly originate from a nervous affection, such as tetanus and hydrophobia, dissection has discovered nearly the same appearance as after typhus; that sometimes the brain has been found to have suffered from congestion and effusion; and that at other times it has been free from disease. The symptoms of inflammation have been observed to change from one organ to another, so as to point out the existence of a general tendency to inflammatory action in the system, but not to indicate its

necessary

necessary occurrence in any particular part; and 'the seat of inflammation is regulated by local pre-disposition, and of consequence is incidental.' The suddenness with which the inflammatory action is sometimes transferred from one part to other parts, even such as are at a considerable distance, and in other instances its progressive advance along contiguous viscera, are circumstances very unfavourable to the doctrine, that the inflammation of any particular organ is a necessary step to the formation of the febrile state: while the nature of the affection, which the nervous system experiences in typhus, is irreconcileable with the hypothesis. The sudden supervention of delirium, and its equally sudden disappearance, seem incompatible with the supposition that it proceeds from any change of structure in the brain. We have also sufficient evidence from dissection to prove that a disease of the nervous matter, and those symptoms which are generally supposed to indicate it, (such as convulsions, delirium, and stupor,) bear no correspondence to each other. This consideration must materially affect Dr. Clutterbuck's theory, because one of his strongest grounds is deduced from the universality of the connection between typhus fever, and those symptoms which are supposed to indicate a morbid condition of the brain.

Dr. Beddoes devotes nearly one half of his volume to the consideration of the present state of opinion in this country respecting the practice in fever. The most remarkable change which it has undergone, in the last half century, is the almost total disuse of bleeding, and the exclusive administration of such remedies as are calculated to prevent or remove debility:

'Our standard writers held out the terrors of putridity. The tract of Dr. Fothergill on the putrid sore throat had a vast influence in determining the public mind in favour of the stimulating treatment; and the doctors of the Scotch school, whether professors or private teachers, whether friendly or hostile to one another, whether they founded spasm upon debility, or freed their doctrine from spasm as a vile encumbrance, co-operated most strenuously in compleating the work, which had so far been prepared for their hands. Putting *debility* in the place of putrescence, they rendered it almost the universal watchword of medicine, and annihilated for a time great part of the benefits of experience.'

This train of reflection leads the author to dwell more at large on the French and American practice, in which evacuations are carried to so great an extent; and if we are to place any confidence in relations that appear to be the best authenticated, it must be confessed that, in the violent epidemics, their practice has been at least as successful as that of those who pursued the opposite system: "Gibraltar, Gibraltar is pitted

against Philadelphia." The subject is attended with much difficulty: but we apprehend that there can be little doubt that both the modes of practice are right in particular cases, and that they are both injurious when mis-applied. The term typhus is too generally used in a vague and indeterminate sense; and even when most restricted, it is intended to signify a disease of the whole system, which must vary infinitely according to the constitution and habits of the individual, and the incidents of season and climate. The practitioners of different countries are led to adopt that plan which suits the generality of cases that fall under their inspection; and prescribing more for the name of the disease than for its symptoms, they conclude that an application which has been useful or injurious in one fever must have the same effect in every other. Dr. Beddoes himself has not kept free from this fault. We agree with him in reprobating the unqualified exhibition of bark and wine: but certainly his conclusion that, in all fevers, 'whether foreign or domestic, whether yellow or of a different hue, we have a right to assume inflammatory disposition in the abdominal viscera,' is equally rash; and his proposal of 'the earliest application of leeches to that region, which should be laid on by relays of dozens,' we are confident, would on many occasions prove improper.

With respect to the general merits of this volume, we think that the author has been successful in proving that Dr. Clutterbuck's hypothesis is not to be maintained, and that an inflammatory state of the brain is only an accidental adjunct to typhus. Besides the matter which bears directly on the question, we meet with a considerable portion that is miscellaneous and irrelevant: but, even where the author is "out of order," he is generally amusing; and though we cannot in every instance subscribe to his opinion, we are always disposed to give him a hearing. We shall conclude by quoting his characteristic and spirited remarks on the late Dr. Darwin:

'Could the cases in which others failed, and Darwin invented adequate resources, be collected, I have reason to believe that they would make as valuable a volume as any one which we possess. In his attempt to lay down the fundamental laws of organic life, he has failed with all others. But how many observations of the most rare and estimable species, at once just and subtle, is he perpetually throwing out! How rich is his work in practical matter, and with what unostentatious conciseness is it delivered! He has single paragraphs, sufficient to found the fortune of a more than ordinary man's reputation, and his own would have risen much earlier, and have continued to be more respected, had he developed separate ideas in separate treatises, and styled these *practical*. His application of digitalis to consumption, and his suggestion of the circular swing, might easily have been

been followed up so as to yield materials each for a valuable work.—His use of splints to give tone to the debilitated extensor muscles of the upper extremities, furnished abundance of suppressed successful cases; and so did his thirty years' employment of the plaister bandage in sores of the lower extremities. By his versatile talents, in short, he saved lives enough to deserve to be decried by the gossips in ten counties round, as an experimenter on the sick.'

This volume displays throughout the ardent mind, inquiring spirit, and energetic but peculiar style of the author. G. 2. Bos.

ART. IX. *Additional Cases of Gout*, in farther Proof of the salutary Efficacy of the cooling Treatment of that afflicting Disease; with illustrative Annotations, written Authorities in its Support, controversial Disscussions, and a View of the present State and future Prospects of the Practice. By Robert Kinglake, M. D. &c. 8vo. pp. 412. 8s. 6d. Boards. Murray, &c. 1807.

ABOUT four years have now elapsed since Dr. Kinglake published his volume on Gout, in which he promulgated a new theory of the disease, and deduced from it a new plan of treatment. The theory was that gout is a local affection, not necessarily connected with any constitutional disease, and that gouty inflammation is in every respect similar to inflammation brought on in the same part by any other cause; the practice recommended was, that the removal of the gouty inflammation is to be trusted entirely to the external application of cold. To the hypothesis we objected as being contradictory to obvious and well established facts; and to the treatment we demurred, partly in consequence of its being founded on a false theory, and partly because it was opposed to the uniform experience of those authors whose judgment we were most disposed to respect. At the same time, we exclaimed against the style in which Dr. Kinglake conveyed his ideas to the public, as being singularly pedantic and unintelligible.—Notwithstanding these weighty charges, however, we admitted that his work, or rather the controversy to which it gave rise, might be eventually productive of some utility; for, although several among the most enlightened of the modern physicians, particularly Dr. Heberden, had clearly and forcibly pointed out the errors of the popular doctrine and practice, yet the sentiments of this judicious writer were not so generally disseminated as their importance required, and indeed were probably unknown to a large proportion of medical practitioners.

In this point of view the subject appeared to us when we formerly brought it before our readers, and this is the light in

which we are still disposed to consider it. The author has indeed now presented us with a large 8vo. volume, containing testimonies to the safety and advantage of the new practice, from a great variety of medical practitioners, and from those who have been themselves sufferers by the disease; besides a considerable number of cases which have fallen under his own observation. All these, as may be supposed, terminated favourably; and both physicians and patients are strongly impressed with the wonderful efficacy of Dr. Kinglake's new plan: but we are still so obstinate as to retain our scepticism respecting its propriety, and still more with regard to the theory with which it is connected. The Dr. may perhaps be surprized at our infidelity, and may be desirous of knowing on what grounds we can maintain it. We shall therefore state them as briefly as possible.

We rest our objections both on general and on particular considerations. First, we may observe that, although the propriety of any medical practice is ultimately to be decided by an appeal to fact, yet the mere relation of successful cases, or the strongest assertions of the practitioner, are not sufficient to produce conviction. Before we can place implicit confidence on these statements, we must be certain that the relator thoroughly understands the subject on which he treats, and that his mind is not under the impression of any undue bias. Though it may appear strange for us to suppose that Dr. Kinglake should be ignorant of the nature of gout, yet we cannot avoid remarking that he writes very much like a person who is unacquainted with it. Gout is a disease which, according to every definition of it that has been proposed, and every description of it that has been written, consists of a combination of general and local symptoms. Now, when an author directly asserts that constitutional symptoms do not form any part of the complaint, what conclusion are we to draw? We are under the necessity of inferring either that the said author is ignorant of the nature of the disease, or that he designedly deviates from the nomenclature which is generally employed. As we have here no intimation of this latter circumstance, we are unavoidably led to recur to the supposition that, either through a want of accuracy in his method of making observations, or from some other cause, Dr. Kinglake is not thoroughly informed of the nature of the disease on which he has written. Even supposing that we are not warranted in this opinion, and admitting that all medical writers previous to Dr. K. have been mistaken,—not about an opinion, but about an obvious matter of experience,—we have next to inquire whether his mind is in such a state as to enable him to form a correct

correct judgment respecting the value of the new method of practice. This we will venture to assert is not the case; for instead of those qualities which characterize the candid and patient inquirer after truth, we find him employing the utmost dogmatism of language, violently declaiming against all those who differ from his decision, and denouncing them as willfully clinging to error and shutting their eyes to the light of truth and reason. Such lofty pretensions always excite our suspicion, and lead us to scrutinize, with more than usual severity, the grounds on which they are built. If we find the foundation fragile, we of course lose all confidence in the writer who endeavours to force our judgment when he cannot win it, and to crush an antagonist whom he is unable to confute.

Another feature in these cases adduced by Dr. Kinglake gives them a suspicious aspect, viz. the uniform success of their termination. From the beginning of the book to the end, we find no untoward accidents, no disappointments, no obstacles. This is unfortunately so different from the common occurrences of medical practice, that we involuntarily refuse our assent. We would not indeed insinuate that the author has published a set of fictitious narratives, but we fear that he has frequently given too easy credit to that which seemed to support his opinion, that his imagination has often led him to overcharge the picture, and that in his haste to arrive at the conclusion he has neglected to notice the intermediate stages.

The considerations which we have urged will, we apprehend, appear to many of our readers to afford just ground for withholding our credence in Dr. Kinglake's doctrine, viewing it on general grounds; and if our limits permitted, we think that we could prove that an examination of the individual cases would not be more favourable to it. We should find almost the whole of them narrated with a remarkable want of precision; we should meet with many very simple occurrences magnified into amazing cures; we should perceive that many of the cases were certainly not gout; and we should observe that in very few of them has Dr. Kinglake, or have his correspondents, taken notice of those symptoms which are almost as essential to the constitution of the disease as the local inflammation. Besides, a considerable number of the cases are related, not by the medical attendant, but by the patient himself; a kind of evidence which every practitioner knows how to appreciate: for, strange as it may appear to the unprofessional, in many instances a man's testimony respecting himself is not equally worthy of reliance with that of another person.

To the cases are affixed copious annotations by the editor, in which he corrects the errors of his correspondents, points out the occurrences which are particularly illustrative of his theory, or enters more fully into its developement. As far as we can penetrate through the cloud of words, it appears to us that the Dr. has in no respect swerved from his former opinion concerning either the nature of gout or its treatment. We do not observe any alteration in his style: but it is still marked by a degree of turgescence and pomposity that is truly ludicrous, and which perhaps was never before found in any work not written professedly as a caricature. With more regret, however, we perceive that Dr. Kinglake yet retains the same arrogant assumption of his own merits, and the same supercilious contempt of his opponents. The letters of his correspondents are indeed but too well calculated to keep alive this spirit; since they lavish on him all the stores of flattery, dignify his speculations with the most excessive commendations, and consider the application of cold water to gouty inflammation as a greater discovery than that of the Vaccine Inoculation.

In justification of our censure, and to afford our readers some amusement, we shall quote a few passages from Dr. Kinglake's volume. The first sentence of the work may be regarded as a specimen of that comfortable state of mind, which is experienced by those who are not blind to their own merits:

'The effects of the cooling treatment of gout have already proved so highly beneficial to the sufferings of the arthritic part of mankind, that the practice promises soon to become unequivocally established, and to number among the most important improvements in the management of disease. It has had indeed to contend against much and various opposition, but this is no more that what has been uniformly experienced by every attempt to introduce a radical innovation into any part of the practice of medicine.'

In the ensuing paragraph, we have some of the leading features of the author's doctrine, and a proof that his present opinion coincides with his former sentiments:

'The strong analogy subsisting between an inflammatory affection of the ligamentous and tendinous structure from sprain, contusion, and incision, and that which arises from arthritic or morbid excitement from various partial and general conditions of vital power, irresistibly identifies itself in comparing the relative symptoms. The local pain, its indefinite continuance, and the systematic irritation it occasionally induces, are common to both, and are in fact often *undistinguishably* similar. Gout occasionally so far disorders the general health as to produce spasmodic affection of the stomach and other viscera; sprain does

does the same, and indeed not unfrequently goes the length of inducing locked jaw. By heating treatment they are both aggravated and prolonged; by cooling applications, promptly relieved and cured.'

We shall next present our readers with a sample of Dr. K.'s declamation:

'As long as the principle of heat is transmissible from one substance to another, and by natural law irresistibly seeks an equal distribution, its concentrated accumulation in inflammatory diseases must ever be scattered and diffused by the topical application of substances at a lower degree of warmth.

'This is so evidently the case that common sense will ever admit the fact, and be directed by it in rejection of all the laboured abstruseness of scholastic jargon, of all the visionary subtleties of casuistic refinement, against its simple but efficient validity. The respectable author of the preceding case is led in his scientific speculations by the clear evidence of facts, is proof against sophistry, superior to prejudice, and rationally open to the conviction of his senses. His chaste philosophy has taught him the eternal verity of the axiom, *nihil est in intellectu quod non prius fuerit in sensu*, and from this only correct source of reasoning flows his intelligent persuasion of the curative power of topical cold in gouty inflammation. It may be presumed that neither the snarling of the cynical, the clamour of the invidious, the dread of the timid, the pertinaciousness of the prejudiced, the devotion of the bigotted, nor the calumny of the malevolent, against the cooling treatment of gout, will prevent the liberal advocates of truth from ultimately establishing the practice.'

One more quotation of the same kind will probably be deemed sufficient:

'These cases afford incontrovertible evidence of the curative power of topical refrigeration, in what is commonly denominated inflammatory rheumatism. Such instances of local disease, under the usual management, generally endure many weeks, often indeed months, and not unfrequently leave irreparable mischief, both on the affected joints and on the system at large. Is not then an early removal of agonizing torture, and the protection of the general strength from its depredating violence, an important benefit? What advantage can accrue to the deplorably neglected patient in the accustomed treatment, from unmitigated and indefinitely protracted pain? Is either the immediate or distant health amended by such tolerant indulgence of disease? If not, will *medical practitioners* knowingly and deliberately continue to be *medical tormentors?* Will they still remain hoodwinked by prejudice; still persist in the strait course of deceptious custom, and never deviate from the beaten track of error, to improve their practice and alleviate the sufferings of mankind? Inveterate delusion! Is it sanctioned by long usage, or upheld by mistaken views of correctness? On whatever authority it may rest, let its validity be fairly tried by facts, by those *natural occurrences* which determine the *truth* in all contested and ambiguous opinions. To imagine

gine and urge objections against such decision, would imply either hopeless ignorance or irreclaimable malevolence. The above facts, in perfect unison with an ample number of others of equal importance, constitute the indisputable title here insisted on to implicit confidence.'

It is necessary to mention that about 150 pages of the latter part of this work are transcribed from a monthly publication on medical subjects. Why they are here reprinted, we do not exactly comprehend; we are certain that their intrinsic merit did not require their re-publication; and we do not conceive that the original work is either so scarce or likely soon to become so, as to render it desirable to give them to the world under a new form. We admit, indeed, that they very conveniently assist in making up the volume, which by their aid is now advanced to the magnitude of a respectable Octavo. Dr. Kinglake will excuse us if we remind him that there are *trade authors* as well as '*trade reviewers*,' whose example he should studiously avoid.

Bos.

ART. X. *A Selection of Views in the County of Lincoln*; comprising the principal Towns and Churches, the Remains of Castles and Religious Houses, and Seats of the Nobility and Gentry; with topographical and historical Accounts of each View. The Engravings by Bartholomew Howlett. Imperial 4to. 5*l.* 15*s.* 6*d.* Boards. Miller.

THIS exhibition of the beauties of Lincolnshire is highly creditable to the artists employed; and by means of the topographical and historical illustrations annexed to each plate, the work not only excites, but gratifies interest. Lincolnshire appears, indeed, to much advantage in this beautiful volume; and from the number and variety of objects represented in views, and in the vignettes at the bottom of the letter-press accounts, it will be seen that this province furnishes an amusing tour. As an introduction to the details of picturesque scenes, we are presented with a short notice of the county in general. Here it is remarked that,

'Lincolnshire is a maritime county, now in the province of Canterbury and diocese of Lincoln, and is included in the midland circuit; it is bounded by Norfolk, the shires of Cambridge, Northampton, and Rutland on the south; by Nottingham and Yorkshire on the west; by the river Humber on the north and north-east; and lastly by the German ocean on the east and south-east. It is seventy-seven miles in length from north to south, forty-eight in breadth from east to west, and two hundred and eighty in circumference, containing about 1,800,960 square acres; it is considered as the third largest county in England, and separated into three grand divisions; Lindsay, Kesteven, and Holland;' (each of which possesses an independent jurisdiction, similar to the ridings in the county of York.)

'These

'These are subdivided into twenty-seven hundreds and three sokes, containing the city of Lincoln, thirty-one market towns, six hundred and fifty-seven villages, and by the late Population Act, 208,557 inhabitants; it pays nineteen parts (rather a nineteenth part) of the land-tax, and sends twelve members to parliament.'

Mr. Howlett begins with the division of Lindsay, which is the most considerable of the three, occupying more than a million of square acres; and he has introduced his views of towns, churches, antient edifices, and modern mansions, with an appropriate emblematical vignette.

The subjects of the plates are Lincoln and Lincoln Cathedral; Louth and Louth Church; Barton; Stow Church; Grimsby Church; Torksey Castle; Thornton Abbey; Tattershall Castle; Mausoleum at Brocklesby; Old Hall, at Gainsborough; Redbourne; Revesby Abbey; Summer Castle; Norton Place; Sudbrooke Holme; Willingham House; Langton Hall; and Burwell Park.

In the division of Kesteven, are views of Stamford, Grantham, and Sleaford, with a distinct plate of the churches belonging to each; Temple Bruer; Somerton Castle; Grimsthorpe Castle; Oak in Bowthorp Park; Belvoir Castle; Norton; Belton House; Denton House; Haverholme Priory; Coleby Hall; Stoke Rochford; Harlaxton Manor-House; and Little Paunton.

The division of Holland gives only four subjects; Boston, Boston Church, Kirton Church, and Croyland Abbey. The antient and the present state of this last and smallest division of the county of Lincoln are thus contrasted:

'Holland appears formerly to have been in a forlorn state; not subject to the ravages of the sea alone, it was frequently inundated by the upland waters. Destitute of ample drainage, the land became a deposit for stagnant pools, the exhalations of which loaded the atmosphere with pestiferous mists; hence the writers of former times described this province as unfit for human existence.

'Compared with the above statement, the improvements made in the last thirty-five years of the eighteenth century will appear to be the effect of magic. Drainage, embankments, enclosures, industry, and laudable emulation, have procured stability for the soil, (in its nature rich as the Delta of Egypt,) and salubrity to the air of North Holland.'

Curious local circumstances are mentioned in the accounts; viz. that Burwell park was the birth place of Sarah, wife of the great Duke of Marlborough; and that Woolsthorpe in the vale of Grantham had the honour of giving birth to the great Newton.

The

The plates are well executed, in stroke engravings, from drawings by various artists, and the whole is intitled to considerable praise.

Mo-y.

ART. XI. *Collections for the History of the Town and Soke of Grantham.* Containing authentic Memoirs of Sir Isaac Newton, now first published from the original MSS. in the Possession of the Earl of Portsmouth. By Edmund Turnor, F.R.S. F.A.S. Imperial 4to. pp. 200. 1l. 8s. Boards. Miller.

AMONG our neighbours, many valuable histories have appeared which bear the modest name of *Mémoires pour servir à l'Histoire*, &c. The title of the present volume may be regarded as a designation of the same unassuming nature: but though the contents of these pages are merely collections, yet they are so complete and so well arranged, that most persons, we believe, who feel an interest in the subject, would not consent to exchange these raw materials (if we may be allowed to use the expression) for a laboured fabric. Indeed, these undertakings rarely admit of any thing like finish; and perhaps the less it is attempted the more will the performance indicate good taste and sound judgment.

The materials here presented to us are such as usually enter into topographical descriptions. The author is very particular with respect to all that relates to religious edifices, of which the antiquity, present state, dimensions, style of architecture, monuments, inscriptions, patrons, incumbents, and revenue, are minutely stated; while other public buildings and administrative institutions are not overlooked. A map, two vignettes, and several neat engravings, one of them a sketch of the house in which the great Newton was born, embellish and enhance the value of this volume. Being nearly connected in subject with Mr. Howlett's Views, (see the preceding article,) it is printed uniformly with that work, and the two may be conveniently bound together in one.

The word *soke* is only metaphorically applied to territory; and in strictness it means the body of homagers which the territory contains.—With regard to the Roman antiquities in this division, Mr. Turnor observes:

"All about Great Paunton was (according to Dr. Stukeley) much inhabited by the Romans, Kirk Stoke particularly, where great quantities of antiques have been found, likewise at Stroxton. For air, the country hereabouts has always, and deservedly, been reckoned the Montpelier of England; for water, wood, heath, and prospect, it may be thought the Frescati." The Ermine-street, or great Roman road described

described in the map, was formed on one of the ancient British track-ways from the coast of Sussex to the Humber. It throws off a westerly branch at the 96th mile-stone; which, before the introduction of turnpikes, was the old London Drift road, forming the boundary of the counties of Leicester and Lincoln for 10 miles; and proceeding in a westerly direction to the "Ad Pontem" of the Itineraries, (Southwell,) (whilst the Drift road continues nearly in a straight line, and joins the London road at Bennington.) This and the principal branch of the Ermine-street were intersected by the British Salt-way, which ran from the salt mines at Droitwich in Worcestershire to the coast of Lincolnshire; entered Lincolnshire not far from Saltby, crossed the Witham at Salter's Ford, near to the town or Roman station at Ponton. Besides the barrows, the dykes, the ramparts called King Lud's Intrenchments on Saltby Heath, noticed in Nichols's History of Leicestershire, (page 305,) where Roman coins have been found, are five barrows on the Lincolnshire side in Woolsthorpe lordship, and two in the adjoining parish of Stainby, all within a little distance of this branch of the Ermine-street. A Roman pavement also not far off, near Denton, and the Roman ruins near Stoke, mentioned in Nichols, (p. 290,) &c. &c.'

It is remarked by the author in reference to the sources whence his volume has been compiled, that

'His materials, interesting as they might be to persons connected with the districts of which they treat, would not have been considered of sufficient public importance, had it not been for the access recently obtained to the MSS. which came into the possession of the Earl of Portsmouth from his Lordship's grandmother, Catharine Viscountess Lymington, daughter and sole heir of John Conduitt, Esq. by Catherine Barton, niece of Sir Isaac Newton. This lady, educated at Sir Isaac's expense, and who lived with him near twenty years, before and after her marriage with Mr. Conduitt, was celebrated for her wit and beauty; and was much noticed for her engaging manners by the Earl of Halifax, who made her a considerable bequest at his death.

'The MSS. at Hurtsbourn Park are various; the biographical part of them consists chiefly of pocket-books and memorandums in Sir Isaac's hand writing; and the information obtained by Mr. Conduitt for the purpose of writing his life. For the judgment in selecting, and perseverance in transcribing the papers respecting this great man, the editor is obliged to the Rev. John Garnett, prebendary of Winchester and rector of Wallop, whose unremitting kindness on this occasion cannot be sufficiently acknowledged.'

Though other divisions of this soke have produced Ministers, Lords, and Judges, we shall pass over them and hasten to the hamlet of Woolsthorpe; to which belongs the distinction of giving birth to that boast of his country, the pride of the seventeenth century, and (may we not add?) the most distinguished among the sons of men, Sir Isaac Newton:

'Wool-

'Woolsthorpe, in ancient writings Wullesthorp, South Wellsthorpe, a hamlet to Colsterworth, is situate about half a mile to the west of Colsterworth, in a beautiful little valley in which are copious wells of pure spring water. The addition of *south* Wellsthorpe, formerly used, was probably in contradistinction to Woolsthorpe, near Belvoir The hamlet consists of the manor-house, two or three small farm-houses, and some thatched cottages; one of which was formerly a chapel of ease to Colsterworth; it is forty-three feet long.'

Since all that relates to Newton has pre-eminent interest, we shall transcribe the history here given of the revolutions experienced by the little territory which became his patrimony:

'*The Manor, and Family of Newton.*

'The Archbishop of York had s̄ in Colstwrde, three carucates of land at geld. There is land at three carucates. The soke is in the Schillintune. There four sockmen and four villeins had two carucates, and one hundred and twenty-two acres of wood with pasturage in different parts of it.

'In 1320, temp. Edward III. William de Mortuomari did homage for half a knight's fee in Wullesthorp and Lopinthorp.

'The family of Sleaford of Woolsthorpe quartered the arms of Mortimer of Wolstrop, and was lineally descended from Sir Edward Sleaford of Sleaford.

28 Hen. VI. 1450. The manor of Woolsthorpe, called Mortimer's, belonged to ——— Pigot, who left it to his wife, upon whose demise it passed, in 1474, to Richard Thimbleby of Corby, Esq. and in succession to Sir John and Sir Richard Thimbleby, Knights. In 1562, Richard Thimbleby, Esq. sold the manor to Gilbert Bury of Ashwell, co. Rutland, Esq. In 1614, Robert Underwood purchased the manor of Henry Bury, and in 1623 demised the same to Robert Newton of Woolsthorpe. Sir Isaac Newton, his grandson, came into possession of the family estate here, and at Sewstern, in 1663; for in 1650 James Ayscough, Gent. is stated to be guardian to Isaac Newton, lord of the manor, under age.

'John Newton, the heir at law, succeeded to the manor and estates, after the death of Sir Isaac in 1727, and sold them to Edmund Turnor of Stoke Rochford, Esq. in 1732.'

This Mr. Turnor we presume to have been an ancestor of the author of the present collections.—The above account is followed by the Memoirs of Sir Isaac Newton, sent by Mr. Conduitt to M. Fontenelle, in 1727: but Mr. Conduitt is said to have been by no means satisfied with the use made of these papers by that gentleman in his celebrated eloge. As far as we are able to call to recollection that fine performance, however, we are not aware that it furnishes any just ground for this dissatisfaction. It only drops a few minute circumstances, which it would have been incongruous to insert in an address to a foreign

foreign body, and omits a few traits on which it would not have been at that time prudent to have dwelt in France.

It is stated in a note that 'Sir Isaac used to relate that he was very negligent at school, and very low in it, till the boy above him gave him a kick in the belly, which put him to a great deal of pain. Not content with having thrashed his adversary, Sir Isaac could not rest till he had got before him in the school, and from that time he continued rising till he was the head-boy.' Mr. Conduitt informs Fontenelle that

'In 1664, Newton bought a prism, to try some experiments upon Descartes's doctrine of Colours, and soon found out his own theory, and the erroneousness of Descartes's hypothesis. About this time he began to have the first hint of his method of fluxions; and in the year 1665, when he retired to his own estate, on account of the plague, he first thought of his system of gravity, which he hit upon by observing an apple fall from a tree.

'I am confident you are persuaded (as I am credibly informed the Germans now are) not only that Sir Isaac invented the method of fluxions, many years before Mr. Leibnitz knew any thing of it, but that Mr. Leibnitz took it from him. If the chain of circumstances, and the clear evidence which has been laid before the world, were not sufficient, Mr. Leibnitz's manner of defending himself would convince every body of what I have advanced.

'Mr. Leibnitz lived many years after the Commercium Epistolicum was published, and instead of answering matter of fact, had recourse to little chicane and philosophical problems, that were nothing to the purpose, and never offered one proof in his own justification; the Commercium Epistolicum promised by *him* in his lifetime, and by his friends after his death, has never yet appeared, nor I believe ever will. I have seen a letter wherein Mr. Bernouli absolutely denies, in the strongest terms, that he was the author of the Charta Volans, fathered upon him by Mr. Leibnitz, which is a further reason to suspect that he himself was the author of that libel, and that his cause was so bad, as to oblige him to have recourse to shifts and practices, very unworthy of so great a man. In your Eloge of Mons. Leibnitz, you say, "Ce que M. Newton appelloit fluxions, Mons. Leibnitz l'appelloit différences, et le caractère par lequel Mr. Leibnitz marquoit l'infiniment petit, étoit beaucoup plus commode, et d'un plus grand usage que celui de Mr. Newton." As this passage leaves an opinion, at least with cursory readers, that Mr. Leibnitz was the first inventor, I flatter myself you will do Sir Isaac the justice to mention to the world, that though Mr. Leibnitz pretended to be the first inventor of the method of fluxions, he not only was not an inventor, but never understood it to apply it to the system of the universe; which was the great and glorious use Sir Isaac made of it; and I appeal to your own knowledge, whether that great man, the Marquis de L'Hopital, did not own that he was convinced of this, before his death.'

In 1675, Mr. Newton had a dispensation from King Charles II. to hold his fellowship without taking orders. We

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are told in a note that Mr. Newton and Mr. Uvedale, both of Trinity, were candidates for the Law fellowship of that college; and that Dr. Barrow (the Master), finding them at the time equal in literary attainments, gave the fellowship to Mr. Uvedale as the senior: but here we apprehend some mistake, since Dr. Barrow was one of the earliest who was informed of the discoveries of Newton.—We are referred to Hutchins's Dorsetshire as the authority for this anecdote.

We shall select from Mr. Conduitt's communication to the secretary of the French Accademy, a few passages which contain incidents that are not to be found in that gentleman's eloge:

'In 1687, Mr. Newton was chosen one of the delegates to represent the University of Cambridge before the high commission court, to answer for their refusing to admit Father Francis, master of arts, upon the king's mandamus, without his taking the oaths prescribed by the statutes; and he was a great instrument in persuading his colleagues to persist in the maintenance of their rights and privileges.

'In 1688,* he was chosen by the University of Cambrige, Member of the Convention Parliament, and sat in it till its dissolution. In 1696, the late Earl of Halifax, then Chancellor of the Exchequer, that great patron of the learned, writ him a letter to Cambridge acquainting him he had prevailed with the king to make him Warden of the Mint, in which post he did signal service, in the great recoinage at that time. In 1699, he was made master and Worker of the Mint, in which he continued to his death, and behaved himself with an universal character of integrity and disinterestedness.'

We find that the University of Cambridge,—which, in our own days refused to elect Mr. Pitt as one of its members when he was not the minister, but shewed extreme eagerness to chuse him when he became premier, and which triumphantly returned Lord Henry Petty while minister, but discarded him on his ceasing to hold that office,—in 1705 rejected from its representation Sir Isaac Newton, he being, of four candidates who stood the contest, the lowest on the poll. It cannot be said of this learned body,

"*Ætas parentum .... tulit*
Nos nequiores."

The testimonies borne in the following passages to the love of liberty, catholic temper, and zeal for morality of this great

'* In 1688, the numbers on the poll were, Sir Robert Sawyer 125, Mr. Newton 122, Mr. Finch 117.

'In 1701, Mr. Henry Boyle 180, Mr. Newton 161, Mr. Hammond 64.

'In 1705, the Hon. Arthur Annesley 182, Hon. Dixie Windsor 170, Mr. Godolphin 162, Sir Isaac Newton 117. *MS. Conduitt. Confirmed by the Rev. G. Borlase, Registrar.*'

man, are not (as far as we recollect) recorded by the accomplished academician:

"Sir Isaac lived in London ever since the year 1696, when he was made Warden of the Mint; nobody ever lived with him but my wife, who was with him near twenty years, before and after her marriage. He always lived in a very handsome generous manner, though without ostentation or vanity; always hospitable, and upon proper occasions, gave splendid entertainments. He was generous and charitable without bounds; he used to say, that they who gave away nothing till they died, never gave, which, perhaps, was one reason why he did not make a will. I believe no man of his circumstances ever gave away so much during his lifetime in alms, in encouraging ingenuity and learning, and to his relations, nor upon all occasions shewed a greater contempt of his own money, or a more scrupulous frugality of that which belonged to the public, or to any society he was entrusted for. He refused pensions and additional employments that were offered him, and was highly honoured and respected in all reigns, and under all administrations, even by those he opposed; for in every station he shewed an inflexible attachment to the cause of liberty, and our present happy establishment."—

"Notwithstanding the extraordinary honours that were paid him, he had so humble an opinion of himself, that he had no relish of the applause, which was so deservedly paid him; and he was so little vain, and desirous of glory from any of his works, that he, as it is well known, would have let others run away with the glory of those inventions, which have done so much honour to human nature, if his friends and countrymen had not been more jealous, than he, of his and their glory. He was exceedingly courteous and affable, even to the lowest, and never despised any man for want of capacity, but always expressed freely his resentment against any immorality or impiety. He not only shewed a great and constant regard to religion in general, as well by an exemplary course of life, as in all his writings; but was also a firm believer of revealed religion, which appears by the many papers he has left on that subject; but his notion of the Christian religion was not founded on a narrow bottom, nor his charity and morality so scanty, as to shew a coldness to those who thought otherwise than he did, in matters indifferent; much less to admit of persecution, of which he always expressed the strongest abhorrence and detestation. He had such a meekness and sweetness of temper, that a melancholy story would often draw tears from him, and he was exceedingly shocked at any act of cruelty to man or beast; mercy to both being the topic he loved to dwell upon. An innate modesty and simplicity shewed itself in all his actions and expressions. His whole life was one continued series of labour, patience, charity, generosity, temperance, piety, goodness, and all other virtues, without a mixture of any vice whatsoever."

It thus appears that the moral excellencies of Sir Isaac fairly matched his vast and comprehensive powers. Like great and good and wise men of every age, the illustrious Newton, it seems, *expressed the strongest abhorrence and detesta-*

tion of persecution. How pleasing is it to hear of the amiableness and sensibility which predominated in this illustrious character! Great as Newton was, however, still he displayed many traits which prove him to have been allied to our species. It will be seen that, at one period of his life, he was no stranger to the tender passion; and he appears also to have been open to the pardonable vanity which sets value on family distinction. Born a peasant, he raised himself a name which must live as long as men exist who study the laws of the universe, and which far surpasses that of princes: yet we see, and are amused in seeing, this exalted man so seriously busied in proving himself allied to a family which a *baronetage* had signalized. We refer to the elaborate pedigree drawn up by himself, and the affidavit and certificate accompanying it, which he had entered in the college of arms, and in which he stands thus described;

'Isaac Newton, only child of Isaac and Hannah, born 25th of December 1642, and baptized at Colsterworth the 1st of January 164$\frac{2}{3}$, Lord of the manor of Wolstrope aforesaid, Master of Arts, late Fellow of Trinity College in Cambridge, Warden of the Mint, by patent, dated the 13th day of April, 1696, now Master and Worker of the said Mint, by patent, dated the 3d day of February, 1699, and President of the Royal Society; knighted at Trinity College in Cambridge the 16th day of April, Anno 1705, by her present Majesty Queen Anne, and living in St. James's Parish in Middlesex, this 20th day of November, 1705.'

A conversation is here given as passing between the philosopher and Mr. Conduitt, which seems to us interesting only as it details the dreams which in his advanced age he indulged. The following passage will serve as a specimen of it:

"He repeated to me, by way of discourse, very distinctly, though rather in answer to my queries, than in one continued narration, what he had often hinted to me before, viz. that it was his conjecture (he would affirm nothing) that there was a sort of revolution in the heavenly bodies; that the vapours and light emitted by the sun, which had their sediment as water and other matter had, gathered themselves by degrees, into a body, and attracted more matter from the planets; and at last made a secondary planet (viz. one of those that go round another planet), and then by gathering to them and attracting more matter, became a primary planet; and then by increasing still, became a comet, which after certain revolutions, by coming nearer and nearer to the sun, had all its volatile parts condensed, and became a matter fit to recruit, and replenish the sun (which must waste by the constant heat and light it emitted), as a faggot would this fire, if put into it, (we were sitting by a wood fire), and that that would probably be the effect of the comet of 1680 sooner or later, for by the observations made upon it, it appeared,

peared, before it came near the sun, with a tail only two or three degrees long, but by the heat it contracted in going so near the sun, it seemed to have a tail of thirty or forty degrees, when it went from it; that he could not say when this comet would drop into the sun; it might perhaps have five or six revolutions more first; but whenever it did, it would so much increase the heat of the sun, that this earth would be burnt, and no animals in it could live.'

Connected with this detail is a fine saying of the philosopher, which at once shews his modesty and the comprehension of his views: 'Sir Isaac said a little before his death, "I do not know what I may appear to the world; but to myself I seem to have been only like a boy, playing on the sea-shore, and diverting myself, in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

The part of Dr. Stukeley's very curious letter which was already in the possession of the public informs us that Newton, when a boy, 'instead of playing among the other boys, when from school, always busied himself in making knick-knacks, and models of wood in many kinds. For which purpose he had got little saws, hatchets, hammers, and all sorts of tools, which he would use with great dexterity. In particular they speak of his making a wooden clock.'—The remainder of that letter, which has been preserved among Lord Portsmouth's MSS. is now for the first time published; and as it displays the original bent and early habits of this extraordinary genius, we are tempted to lay the principal part of it before our readers. About the time in which he constructed his wooden clock,

"A new wind mill was set up near Grantham, in the way to Gunnerby, which is now demolished, this country chiefly using water mills. Our lad's imitating spirit was soon excited, and by frequently prying into the fabric of it, as they were making it, he became master enough to make a very perfect model thereof, and it was said to be as clean and curious a piece of workmanship, as the original. This sometimes he would set upon the house-top, where he lodged, and clothing it with sail-cloth, the wind would readily turn it; but what was most extraordinary in its composition was, that he put a mouse into it, which he called the miller, and that the mouse made the mill turn round when he pleased; and he would joke too upon the miller eating the corn that was put in. Some say that he tied a string to the mouse's tail, which was put into a wheel, like that of turnspit dogs, so that pulling the string made the mouse go forward by way of resistance, and this turned the mill. Others suppose there was some corn placed above the wheel, this the mouse endeavouring to get to, made it turn. Moreover Sir Isaac's water clock is much talked of. This he made out of a box he begged of Mr. Clarke's (his landlord) wife's brother. As described to me, it resembled

pretty much our common clocks and clock-cases, but less; for it was not above four feet in height, and of a proportionable breadth. There was a dial plate at top with figures of the hours. The index was turned by a piece of wood, which either fell or rose by water dropping. This stood in the room where he lay, and he took care every morning to supply it with its proper quantity of water; and the family upon occasion would go to see what was the hour by it. It was left in the house long after he went away to the University."—

"These fancies sometimes engrossed so much of his thoughts, that he was apt to neglect his book, and dull boys were now and then put over him in form. But this made him redouble his pains to overtake them, and such was his capacity that he could soon do it, and outstrip them when he pleased; and it was taken notice of by his master. Still nothing could induce him to lay by his mechanical experiments: but all holidays, and what time the boys had allowed to play, he spent entirely in knocking and hammering in his lodging room, pursuing that strong bent of his inclination not only in things serious, but ludicrous too, and what would please his school-fellows, as well as himself; yet it was in order to bring them off from trifling sports, and teach them, as we may call it, to play philosophically, and in which he might willingly bear a part, and he was particularly ingenious at inventing diversions for them, above the vulgar kind. As for instance, in making paper kites, which he first introduced here. He took pains, they say, in finding out their proportions and figures, and whereabouts the string should be fastened to the greatest advantage, and in how many places. Likewise he first made lanterns of paper crimpled, which he used to go to school by, in winter mornings, with a candle, and tied them to the tails of the kites in a dark night, which at first affrighted the country people exceedingly, thinking they were comets. It is thought that he first invented this method; I can't tell how true. They tell us too how diligent he was in observing the motion of the sun, especially in the yard of the house where he lived, against the walls and roofs, wherein he would drive pegs, to mark the hours and half hours made by the shade *, which by degrees from some years observations, he had made very exact, and any body knew what o'clock it was by Isaac's dial, as they ordinarily called it; thus in his youngest years did that immense genius discover his sublime imagination, that since has filled, or rather comprehended the world.

"The lad was not only very expert with his mechanical tools, but he was equally so with his pen. For he busied himself very much in drawing, which I suppose he learnt from his own inclination, and observation of nature. By inquiry, I was informed that one old Barley (as he was called) was his writing master, who lived where now is the Millstone alehouse, in Castle Street; but they don't remember that he (Barley) had any knack in drawing. However, by this means Sir Isaac furnished his whole room with pictures of his own making, which probably he copied from prints, as well as from

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' * Several of these dials are to be seen on the wall of the manor house at Woolsthorpe.'

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life. They mention several of the kings heads, Dr. Donne, and likewise his Master Stokes. Under the picture of King Charles I. he wrote these verses, which I had from Mrs. Vincent by memory, who fancies he made them; if that be true, it is most probable he designed the print too, which is common to this day:

'A secret art my soul requires to try,
If prayers can give me, what the wars deny.
Three crowns distinguish'd here in order do
Present their objects to my knowing view.
Earth's crown, thus at my feet, I can disdain,
Which heavy is, and, at the best, but vain.
But now a crown of thorns I gladly greet,
Sharp is this crown, but not so sharp as sweet:
The crown of glory that I yonder see
Is full of bliss and of eternity.'

"These pictures he made frames to himself, and coloured them over in a workmanlike manner.

"Mrs. Vincent is a widow gentlewoman living here, aged 82. Her maiden name was Storey, sister to Dr. Storey a physician of Buckminster near Colsterworth. Her mother, who was a handsome woman, was second wife to Mr. Clark, the apothecary where Sir Isaac lodged; so that she lived with him in the same house all the time of his being at Grantham, which was about seven years. Her mother and Sir Isaac's mother were intimately acquainted, which was the reason of his lodging at Mr. Clark's. She gave me much of the foregoing account. She says Sir Isaac was always a sober, silent, thinking lad, and was never known scarce to play with the boys abroad, at their silly amusements; but would rather chose to be at home, even among the girls, and would frequently make little tables, cupboards, and other utensils for her and her play-fellows, to set their babys and trinkets on. She mentions likewise a cart he made with four wheels, wherein he would sit, and by turning a windlass about, he could make it carry him around the house where he pleased. Sir Isaac and she being thus brought up together, 'tis said that he entertained a love for her; nor does she deny it: but her portion being not considerable, and he being a fellow of a college, it was incompatible with his fortunes to marry; perhaps his studies too. 'Tis certain he always had a kindness for her, visited her whenever in the country, in both her husband's days, and gave her forty shillings, upon a time, whenever it was of service to her. She is a little woman, but we may with ease discern that she has been very handsome.

"Mr. Clark tells me that the room where Sir Isaac lodged, was his lodging room too when a lad, and that the whole wall was still full of the drawings he had made upon it with charcoal, and so remained till pulled down about sixteen years ago, as I said before. There were birds, beasts, men, ships, and mathematical schemes, and very well designed.

"We must understand all this while that his mother had left Wolsthorp and lived with her second husband at North-Witham. But upon his death, after she had three children by him, she re-

turned to her own house, which likewise, it ought to be remembered, was rebuilt by him. She upon this was for saving expences as much as she could, and recalled her son Isaac from school, intending to make him serviceable in managing of the farm and country business at Wolsthorp, and I doubt not but she thought it would turn more to his own account, than being a scholar. Accordingly we must suppose him attending the tillage, grazing, and the like. And they tell us that he frequently came on Saturdays to Grantham market, with corn and other commodities to sell, and to carry home what necessaries were proper to be bought at a market town for a family; but being young, his mother usually sent a trusty old servant along with him, to put him into the way of business. Their inn was at the Saracen's Head in Westgate, where as soon as they had set up their horses, Isaac generally left the man to manage the marketings, and retired instantly to Mr. Clark's garret, where he used to lodge, near where lay a parcel of old books of Mr. Clark's, which he entertained himself with, whilst it was time to go home again; or else he would stop by the way between home and Grantham, and lye under a hedge studying whilst the man went to town and did the business, and called upon him in his return. No doubt the man made remonstrances of this to his mother. Likewise when at home, if his mother ordered him into the fields, to look after the sheep, the corn, or upon any other rural employment, it went on very heavily through his manage. His chief delight was to sit under a tree, with a book in his hands, or to busy himself with his knife in cutting wood for models of somewhat or other that struck his fancy: or he would get to a stream and make mill wheels."

The verses here inserted gave not much promise of eminence in the line of poetry, but they are not on that account less likely to have been written by Newton. A taste for drawing may naturally be supposed to have been accompanied by a propensity to its sister art; and indeed most persons of distinguished talents have, at some period in early life, courted the Muses: but we have the express testimony of the philosopher himself, that he was at one time in the habit of amusing himself in this pursuit.

Of the MSS. in the possession of the Portsmouth family we have long heard, and it has been matter of surprize to us that they had not before been examined. Extracts from them, as far as they illustrate the life of the philosopher, are here given; and the public are obliged to Mr. Turnor for the high gratification which every lover of science and worth will derive from them. It has been stated, but with what truth we know not, that the MSS. contain papers which treat of various miscellaneous matters, and particularly some on controverted points of theology:— it is also said that the opinions which they support are not such as would be agreeable to many of his admirers, especially to a late editor of a splendid

a splendid edition of his works: but whatever they are, they ought to be laid before the public. The sentiments, the views, and the ideas of Newton belong to mankind, and should not any longer be kept out of sight. We wish that the respectable editor had addressed inquiries of this sort to Mr. Garnett, and inserted the result in his volume. It is much to be desired, that some person qualified for the undertaking should be allowed free access to those papers, who would faithfully give the world the information to which we have alluded, and at the same time discharge the debt which the country has so long owed to the memory of its brightest ornament, that of writing the life of our great philosopher. Surely the learned seminary, to which he did so much honour, can furnish men equal to the task.

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ART. XII. *A Summary View of the Evidence and practical Importance of the Christian Revelation*, in a Series of Discourses addressed to Young Persons. By Thomas Belsham, Minister of the Unitarian Chapel in Essex Street. 8vo. 4s. Boards. Johnson. 1807.

THE creed of Judaism is unencumbered with mystery; and it is the object of Mr. Belsham to prove that Christianity, as it emanated from Judaism, possesses a similar doctrinal simplicity, though surpassing it in grandeur and importance. According to him, 'to believe in the christian revelation, is to believe that Jesus of Nazareth was a teacher commissioned by God to reveal the doctrine of a future life, in which virtue will find a correspondent reward, and vice shall suffer condign punishment, and that of this commission he gave satisfactory evidence by his resurrection from the dead.' Such a Christianity, being more simplified, may be preferred by philosophers to the prevalent Christianity of the present day; while the multitude probably will continue to express their predilection for the more complex systems of belief. Hence, as it has been observed, Unitarianism is not likely to become popular and dangerous to establishments; for the faith of philosophers is rarely accompanied by enthusiasm.

Under five general heads, the evidence of the truth of the Christian religion is arranged; and Mr. Belsham treats in their order of the *philosophical*, *historical*, *prophetic*, and *internal* evidence, and lastly of that which is derived from the testimony of the Jewish scriptures.

The objections of Tindal, Hume, and Gibbon are examined; and to the insidious attack of the last, who endeavours to

account for the progress of Christianity in the first ages by mere natural causes, Mr. B. thus replies :

'That some of these causes operated in a considerable degree to promote the progress of christianity, especially after miraculous powers were withdrawn, may perhaps be granted. But these causes are themselves effects, which require a sufficient cause. Whence arose this firm unhesitating faith, whence this inflexible and intrepid zeal, whence these pure and austere morals which distinguished the primitive believers? Whence the celebrated union and harmony, the strict, and if you please, the severe, and rigid discipline of the christian church? Grant that christianity is true, and the difficulties vanish. But deny the facts which all christians believe, and you leave a mighty effect without an adequate cause. If the christian religion be not true, if Christ did not die and rise again, if his apostles were not endued with extraordinary and supernatural powers, the zeal of the primitive christians would have been irrational and contemptible, their pretensions to miracles ridiculous, the strictness of their morals and the severity of their discipline would have deterred unbelievers from joining their community; and christianity, like other impostures, unsupported by the civil power, must soon have died away. But the reverse of this is an acknowleged fact. The christian religion continued, by its own unassisted energy, to advance and to establish itself in the world, till, in the end, all opposition gave way, and the demonology of heathenism vanished before the splendour of revealed truth. If then that principle be just which is the foundation of all reasoning upon physical and moral subjects, that every effect must have an adequate cause, the rapid progress and final success of the christian religion demonstrated beyond contradiction, the truth of its doctrine, and the divinity of its original.'

In the second discourse, on the historical evidence, the author adverts to the well known distinction of Eusebius respecing the books of the N. T., between the ὁμολεγουμενα and the αντιλεγομενα; and he remarks, after Lardner, that the canon should consist of two classes, viz. the universally acknowleged, and the doubtful: but he thinks that no sufficient reason exists for excluding any of the books which are usually admitted into it, 'excepting, perhaps, the epistle of Jude, which appears to contain things which are unworthy of an apostle of Christ.' The book of Revelations he considers as a prophetic volume, and leaves it to rest on its own evidence :

'After all, (says he,) it is by no means essential to the validity even of the historical evidence, to establish the genuineness of every book of the New Testament. It would be sufficient for this purpose to take them even at the lowest estimate. The combined testimony of Luke and Paul is amply sufficient to establish the credibility of the gospel history. It would, however, be pusillanimous to abandon any of the evangelical writings which are capable of a just and satisfactory defence.'

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With great clearness, Mr. B. states the arguments which are adduced to prove the genuineness of the books of the N. T., and the credibility of the history which they contain.

In the third discourse, the prophetic and internal evidence is discussed. At the head of the articles which constitute the internal testimony in favour of the truth of the Gospel, this able Apologist places the character of Jesus; and his remarks are so very pertinent and forcible, that we are induced to transcribe the whole passage:

'The character of Jesus is perfectly original. It is unlike every thing which had ever appeared in the world. There had indeed been eminent persons who had assumed the office of instructors of mankind in religion and virtue. But Jesus differed widely from them all, in the nature of his doctrine, in his mode of instruction, in his habits of life, and manner of conversation, in the character which he assumed, in the dignity of his conduct, in the authority of his language, in the proofs which he exhibited of a divine commission, and in the manner in which he left those proofs to make their proper impression upon the mind, without himself drawing the genuine conclusions.

'He claimed to be the Messiah, the distinguished personage foretold by the prophets, and expected by the Jews. But the form which he assumed was totally different from that in which he was expected to appear; from that which an impostor would have worn, which all impostors did actually put on, and which the writer of a fictitious narrative would naturally have represented. He was expected to appear in all the splendour of a prince and a conqueror. He actually appeared under the form of a pauper and a servant.

'The character which he thus assumed, so entirely new, so utterly unexpected, and in many respects so very offensive to his countrymen, he sustained with the most consummate propriety. The circumstances in which he was placed were numerous, various, and dissimilar to each other: some of them were very critical, and difficult; nevertheless, upon all occasions he maintains the character of a prophet of God, of a teacher of truth and righteousness, with the most perfect consistency and dignity: in no instance does he forget his situation: upon no occasion, in no emergency, however sudden or unexpected, under no provocation, however irritating, is he surprised or betrayed to say or to do any thing unworthy of himself, or unbecoming the sublime and sacred mission with which he was charged.

'To support the consistency of a fictitious character through a considerable work, even though the character is drawn from common life, is a mark of no ordinary capacity and judgment. But to adhere from beginning to end to truth of delineation in a character perfectly original, in circumstances various and new, and especially where supernatural agency is introduced, is characteristic of genius of the highest order. Attempts to represent a perfect character have failed in the hands of the greatest masters. Defects are visible in the portraits of the philosopher and of the hero, notwithstanding the masterly pencilling, and the exquisite colouring, of Plato and Xenophon.

Xenophon. But the obscure and illiterate evangelists have succeeded to perfection. Not one writer only, but four. Not in describing different characters, in which they would not have been liable to have interfered with each other, but in the representation of the same unblemished and extraordinary character; to which each has contributed something which the rest have omitted, and yet all are perfectly consistent and harmonious,—the unity of character is invariably preserved.

'Admit that this character actually existed, allow that there was such a person as Jesus of Nazareth, and that the historians describe nothing but what they saw and heard, and to which they were daily witnesses, and the wonder ceases; all is natural and easy; the narrators were honest and competent witnesses; and Jesus was a true prophet of the Most High.

'Deny these facts, and the history of the evangelists instantly swells into a prodigy of genius. A sublime fiction of the imagination, which surpasses all the most celebrated productions of human wit. The illiterate Galileans eclipse all the renowned historians, philosophers, and poets of Greece and Rome. But, who will affirm, or who could believe this, of these simple, artless, unaffected writers? It is incredible, it is impossible, that these plain and unlettered men should have invented so extraordinary, so highly finished a romance. Their narrative therefore must be true. The prophet of Nazareth is a real person, and his divine legation is undeniable. I know not how this argument may appear to others; but to me it carries the force, almost, of mathematical demonstration. I cannot conceive of a proof which can be more satisfactory to a candid, an intelligent, and a well-informed mind.'

The remainder of this sermon is equally commendable: but we must pass to the fourth, on *the Evidence of the Christian Revelation from the Testimony of the Jewish Scriptures*, respecting which the preacher is very ingenuous:

'With regard to myself, I must confess that it does not convey to my own mind that clear, and I can almost say, unhesitating assurance which I derive from an attention to the philosophic, the historic, or the internal evidence. Not that I think the prophetic evidence essentially defective. But, I find it difficult to satisfy myself that I fully comprehend the true meaning and intent of the prophetic language. Upon the whole, however, I regard the evidence from the Old Testament as very considerable, and as calculated to make a strong and favourable impression upon a candid, serious, and intelligent mind; and, in connection with the evidence already produced, it decisively establishes the truth and divine authority of the christian religion.'

Mr. B. farther adds, 'I scruple not to allow that a man may be a *sincere* christian, a rational and firm believer in the divine mission of Christ, and a humble, virtuous expectant of immortality by him, who may at the same time hesitate to admit the divine legation of the Hebrew lawgiver.' We confess, however, that this admission does not appear to square with

with the testimony respecting Moses by our Saviour himself, who represents him as a prophet, and who tells the Jews that if they had believed Moses they would have believed in *him*, for Moses spake of him. Indeed, it is afterward remarked that the *sincere* christian, who hesitates to admit the divine mission of Moses, cannot be a *well-informed* believer: but, putting his learning out of the question, it is fair to ask, can he *sincerely* admit the declarations of Christ himself?—Though Mr. B. does not subscribe to the plenary inspiration of the O. T., and is not satisfied that Moses was the author of the Pentateuch, yet he contends that 'the Jewish scriptures are now, with little or no variation, the same as they were at the close of the Babylonish captivity, *i. e.* 500 years before the birth of Christ, and that the main facts of the Jewish history are true.' The prominent feature of the Mosaic institute is the sublime representation which it furnishes of the Eternity, Holiness, and Absolute Unity of God; a doctrine which affords the strongest internal evidence of the divine commission of the author, especially when we consider the gross idolatry by which all other tribes and nations of the earth were then enveloped. This circumstance, so honourable to the religion of Moses, is indisputable, and manifests an origin decidedly superior to that of any of the Ethnic systems. It is pertinently observed by Mr. Belsham, that 'there is little argument on the subject of the divine attributes, and still less on the divine Unity, in the Hebrew scriptures: from beginning to end, all is the language of authority and command. "I am God and there is none besides me." "Thou shalt have no other God but me."—Mr. B. concludes also, from the striking prophecies of the O. T., that the Jewish people were favoured with a revelation from God; and, having shewn the value of their sacred book, he proceeds in the remainder of the discourse to state the testimony which they bear to the divine mission of Jesus, and thus concludes his Evidence.

The fifth discourse may be regarded as an improvement of the preceding view, in which the preacher displays the practical value of the Christian religion; and in the last he inculcates the subserviency of knowlege to virtue, preparatory to a course of lectures on the Christian scriptures.

On the whole, this Summary contains ample proofs of Mr. B.'s clear and philosophic mind. Even those who cannot approve his principles must admit that the evidences in favour of the Christian Revelation were never more clearly arranged, nor more forcibly stated; and that, if he be not an architect whom we may follow in erecting the superstructure of faith, he has been very successful in laying the foundation.

ART. XIII. *A Letter to a Country Gentleman, on the Education of the lower Orders,* and on the best Means of attaining all that is practicable or desirable of that important Object. By John Weyland, Junior, Esq. Author of "a Short Enquiry into the Policy, Humanity, and past Effects of the Poor Laws*," &c. &c. 8vo. pp. 176. 4s. 6d. sewed. Hatchard. 1808.

ALTHOUGH we respect the good intentions of this worthy magistrate, and feel obliged to him for keeping attention alive to the important subject of which he treats, we still must fairly own that scarcely a single section occurs among the ninety-one that the present work comprizes, in which we entirely coincide with him.

It was at one time a maxim in the Romish Church, that "ignorance is the parent of devotion;" and a party in modern days have not merely adopted this tenet, but have considerably extended it. According to them, ignorance is not only the parent of devotion, but also of civil subordination and good morals. It matters little that this doctrine militates against the express dictates of Revelation, and against the sentiments of all the sages of all times, who have not only extolled instruction but have employed their talents and energies in its dissemination, and have derived immortality from their labours. It is enough that it is patronized by fashion; whose shield is sufficient to protect its disciples, in a venal and frivolous age.—Though Mr. Weyland is not altogether of this school, since he thinks that the lower classes may be taught reading, without any risque, nay even with singular benefit, yet he warns us to beware of teaching them writing and arithmetic. Let the poor generally reach this latter attainment, and, according to him, impiety, rebellion, and all crimes will inevitably follow, and the fabric of society be laid in the dust.

In practice, we certainly do not much quarrel with Mr. Weyland; and if he would realize his plan of having all the poor taught to read, we should regard it as a great step gained. We wish well to all measures that are calculated to forward so happy a revolution; and zealously would we concur in accelerating it. Teach all the poor to read, and we should be willing to leave in a great measure to the course of things this mischievous magic of writing and arithmetic, which the author dreads nearly as much as our simple ancestors feared the arts of conjuration and witch-craft.—As a theorist, however, we certainly cannot congratulate Mr. W. His middle course, with the discovery of which he seems so mightily

* See Rev. Vol. liii. N.S. p. 131.

pleased;

pleased, seems to us to involve him in all the difficulties which belong to what he is pleased to denominate the two extremes, while it adds to them such as are peculiar to itself. Were we to abandon the system of Copernicus, we should certainly take up that of the vulgar, and not that of Tycho. Or, did we regard as dangerous and pernicious any instruction which the course of things and the necessities of society will admit of being generally communicated, we should join the advocates and panegyrists of ignorance, rather than follow the untenable middle course of Mr. Weyland.

Having established that reading is innocent, and even highly beneficial, how preposterous is the conceit that writing and figures should be productive of as many ills, as those which flew out to curse mankind from the famed casket which mythology celebrates! At no period had words and names a mightier force than they possess in that in which we live. Let the phantom of *Jacobinism* be conjured up, and connect with it any object that is to be obstructed and cried down, and no trouble needs be taken to adduce reasons, or to obviate objections, but the end is effectually gained. Under the pressure of burdens which bear on the middle classes to a degree never equalled in any age or country, if any arrangement preparatory to a retrenchment of public expenditure be suggested, call it *Jacobinism*, and the measure is scouted. If it be proposed to heal the distractions of a disunited people by the extension of toleration, cry out *Jacobinism*, and the authors of the beneficent scheme are calumniated and traduced. If an individual, commiserating the state of the lower classes of his countrymen, who are more profligate and less civilized than any of the same description in Europe, seeks to diminish and even to remove the evil, state that the attempt is *Jacobinical*, and he is stopped in his beneficial career. Thus Mr. Weyland talks of men reading Voltaire and Tom Paine, and of consequent Jacobinism:—but this, we must remind him, raises an objection against his favourite *reading*;—writing and accounts do not in any way assist in the perusal of those authors. This objection applies with as much force against his middle scheme, as against that which is maintained by us, who would interpose no other limit to general instruction than that which the nature of society and the circumstances of human affairs create. With great deference to Mr. Weyland, however, we conceive that Jacobinism had its rise not in the *instruction* but in the *ignorance* of the lower class. It is ignorance that favours imposture of every kind, whether political or religious; and, had the populace been better informed, they never would have fallen into the delusions by which they were misled. Let not

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the enemies of knowlege ascribe the excesses which this age has witnessed, to the superior degree of instruction which distinguishes it: such excesses occur as well in periods of ignorance as in those of greater illumination; and they seem incident to certain stages in the progress of society. The servile war in antient Italy, the Jacquerie in France, the Flemish insurrections, and the attempts of Cade and his followers in this country, shew that Jacobinism is a distemper obnoxious to society, to ages of ignorance as well as to days of light. Such commotions are not chargeable on the superior instruction of the times; they were not occasioned by the ability of the lower classes to read; nor can they be ascribed to the formidable attainments of writing and casting accounts.

If we deem the notions of this writer crude on the subject of general instruction, we cannot speak more favourably of his views of toleration. Admitting his statements of the sectarian teachers, which apply only to the lower orders of them, and not to those of the older sects, it cannot be disputed in point of fact that, even to the more inferior description of them, the civilization of the country is much beholden. Mr. Weyland, we think, altogether mistakes the cause of the superior decency of manners and behaviour, which distinguish the poor among our Scotch neighbours from our own. The truth is that the situation of the parish-minister, under the hierarchy of that country, is much more favourable to the discharge of the duties of the spiritual guide and moral instructor, than that of our wealthy rectors. The Scotch clergyman holds intercourse with all classes of his parishioners: he catechizes the young; and out of church, he is the friend and adviser of the poor as well as of the rich:—while the English beneficed minister is occupied in collecting the tythes of a good living, attending to his pluralities, and keeping up the intercourse of genteel visits; and not rarely much of his time is devoted to field sports; so that he has as little leisure as inclination to fulfill the humble but important duties, on which so essentially depend the decency and religious demeanour of the lower orders. In remarking that the superior manners and attainments of the more wealthy of our parochial Clergy unfit them for some of the most important offices of their station, we intend no disrespect to that body, many of whom form splendid exceptions to our observation. We are conscious only of relating a fact which is indisputable, and which is suggested by a consideration of the comparative state of civilization and morals in two portions of the empire; to which fact we must pay attention, before we can materially ameliorate the condition of the poorer class. A

learned Peer has lately moved for a return of the capacity of the churches to hold the population of the parishes; which may by some be deemed a proof of zeal for the interests of the church: but how idle does such an inquiry seem to be in those numerous parts of the country, in which the churches that we already possess are so little frequented! If we lament equally with the present writer, to see the people in so many instances abandon the solid religious instruction which they may receive in our churches, in order to listen to extravagant and ignorant teachers, we cannot give our approbation to his plans for the removal of the evil. We are confident that compulsory methods and restraints will only occasion the churches to be still more deserted, and the separatists to be still more followed. Intolerance and ignorance have been in all ages the curses of the world; while the mischiefs of instruction and of perfect liberty in religious matters have existed only in disordered imaginations.

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ART. XIV. *A Topographical Dictionary of England*; exhibiting the Names of the several Cities, Towns, Parishes, Tythings, Townships and Hamlets, with the County and Division of the County to which they respectively belong.—The Valuation and Patrons of ecclesiastical Benefices, and the tutelary Saint of each Church.—The resident Population, according to the Returns made to Parliament in 1801; and the Amount of the parochial Assessments according to the Returns made to Parliament in 1803 —The Distance and Bearing of every Place from the nearest Post-office, and from the County Town.—Markets and Fairs.—*Members of Parliament* and Corporations.—Free Schools.—Petty Sessions and Assizes.—To which is added, Miscellaneous Information respecting monastic Foundations, and other Matters of local History. Collected from the most authentic Documents, and arranged in alphabetical order. By Nicholas Carlisle, Fellow and Secretary of the Society of Antiquaries. 2 thick Vols. 4to. 5*l.* 5*s.* Boards. Longman and Co. 1803.

WE embrace the first opportunity of congratulating the public on the acquisition of this useful performance, and of offering to Mr. Carlisle that commendation to which his diligence and indefatigable industry are eminently intitled. A compilation of this kind, executed with patience and fidelity, has long been a *desideratum*; and the task of filling up this *hiatus* in our libraries could not have fallen into better hands. The Gazetteers, which are commonly employed as books of topographical reference, are miserably deficient in every respect; and it was therefore time, for the credit of English literature, that their place should be occupied by something more extensive in plan,

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and more accurate in execution. If Mr. Carlisle's work be not complete, he must at least be allowed the praise of having surpassed all his predecessors; and if he has fallen into errors, which are almost unavoidable in an undertaking so extensive and multifarious, he has evidently exerted the greatest pains to avoid them. We prefer, as more expressive of the nature of the work, the title of *Topographical Dictionary*, to that of *Gazetteer*, which is usually affixed to descriptions of countries alphabetically arranged; and we trust that this appropriate denomination will grow into fashion.

It must not, however, be supposed that the volumes now before us fully supply the place of all ordinary gazetteers. Mr.C.'s object is to register useful particulars under the heads noticed in the title-page, rather than to afford amusing descriptions, or even those accounts which most persons who consulted them would naturally expect to find; for instance, *Liverpool* and *Poole* are not mentioned as sea-ports, nor are we told that they are more accessible to ships than Salisbury plain; *Manchester*, *Leeds*, and *Birmingham*, are not designated as eminent manufacturing towns; nor do the articles appropriated to *Malvern* and *Matlock* speak of the picturesque beauties of those spots, or state that they are places of fashionable resort, but merely add, 'here are medicinal springs.' A more particular account, however, is given of *Tunbridge Wells*, extracted from *Hasted's Kent*; and the small town of *Christ-church*, in Hampshire, is specified as situated on the confluence of the rivers *Avon* and *Stour*, and information is subjoined respecting its harbour, though as a port it is scarcely deserving of notice. If, in addition to the details here furnished, Mr. Carlisle had affixed brief descriptions of the character and prominent features of particular places, he would have increased the merit of his work; though he certainly would also have enlarged its bulk, and in its present state it is sufficiently ponderous. It is clear that the compiler's object was not to make it amusing, but useful as a book of reference.

In a modest unassuming preface, he has adverted to the great utility of a topographical dictionary of England, and has distinctly mentioned the persons whose advantage he has consulted; he then takes a review of former books of the same kind; and lastly, he displays the sources and materials whence he has derived his additional intelligence. We cannot in this case do better than allow Mr. C. to speak *in propriâ personâ*:

'In offering these volumes to the public, it seems proper, and indeed necessary, by way of preface,

'I. To enter into some considerations of the utility of a topographical Dictionary of England.

'II. To take a review of former books of the same kind.

'III. To state shortly the materials from whence additional intelligence has been procured for the present work; and to furnish introductory explanations of the method observed, and of the information to be expected by the reader.

'I. On the first topic, the acknowledged utility, and favourable reception of other works of the same kind, render it unnecessary to enter into many observations: a summary view may, however, be taken of the several very extensive descriptions of persons, to whom the author flatters himself this work will be found eminently useful.

'1. To magistrates in the removal of paupers, in the direction of warrants, and all parochial and county business.

'2. To the nobility and gentry of extensive landed property.

'3. To the clergy, and all persons in any manner connected with ecclesiastical benefices, local rights, and other objects appertaining to the establishment.

'4. To all persons, in the various public offices under government, and particularly in the post-office department.

'5. To conveyancers, solicitors, buyers and sellers of estates and property by commission, gentlemen desirous of purchasing, and to those who may have occasion to consult the public advertisements of sales and auctions.

'6. To students, authors, and generally to all persons of research, who may require authentic information respecting the local, statistical, and other facts and circumstances relating to the kingdom of England.

'II. In taking a review of former books, which have been compiled for the same purposes, the first worthy of notice is John Speed's popular work, intitled, "*A Prospect of the most famous Parts of the World*, &c *together with all the Provinces, Counties, and Shires, contained in that large Theator of Great Brittaines Empire: Performed by John Speed.* London, 1631. Folio." Previously to this, Speed had published a book of county maps in 1608, and another edition in 1610; and the greater part of the volume of which the title is given above, consists of impressions of the same maps improved, and at the back of each map is printed an alphabetical table of all the places represented therein, and a short description of the country. This laborious work has been found accurate beyond expectation. But as has been observed by Adams in the preface to his *Index Villaris*, (Edition 1690,) "by making an alphabet to each single county, (*Speed*) rendered it useless to all those who were to seek for any place that knew not the county in which it was situate."

'In the year 1656, twenty-five years after the publication of Speed's work, appeared "*Villare Anglicum: or a View of the Townes of England. Collected by the Appointment of Sir Henry Spelman, Knight.* London, 1656. 4to." At page 2, of the preface to the second edition, in 1678, it is stated, that the "eye may safely travel in a few hours over all England, this book presenting the towns and villages thereof, alphabetically methodised, with the addition of their respective counties, hundreds, rapes, wapentakes, &c. wherein they are: also the bishopricks and counties under their several jurisdictions, and number of parishes in each diocese: the names of the

shires and shire towns. The number of parishes in each county, with the several places that send members to parliament, and the number each sends "

'This work, which thus endeavours to recommend itself under the great name of Spelman, is indeed no more than the incorporation of Speed's tables into one alphabet, and as such must have been of considerable use, though it unfairly lays claim to originality.

'In the year 1668 appeared a small quarto under the following title, "*A Book of the Names of all Parishes, Market Towns, Villages, Hamlets, and smallest Places in England and Wales, alphabetically set down, as they be in every Shire, with the Names of the Hundred in which they are, and how many towns there are in every Hundred, &c.* London" But as this is only a copy of Speed's county tables, it is not worth further notice.

'In the year 1680, twenty-four years after the publication of the *Villare Anglicum* appeared the work under the title of "*Index Villaris: or an Alphabetical Table of all the Cities, Market Towns, Parishes, Villages, and Private Seats, in England and Wales. By Mr. John Adams, of the Inner Temple.* London, 1680. Folio." In the preface, it appears that this *Index Villaris* was originally intended to obviate the objections which had been made to a map of England previously constructed by the author, and which did not, indeed could not, contain the villages: having noticed this, Mr. Adams proceeds to say, "I have used all possible care, industry, and pains, in comparing the *Villare Anglicum* of Sir Henry Spelman, and the printed tables of Speed's maps, with the maps themselves, as well as those of Saxton and others, and regulating the whole by an abstract taken from the books of the hearth office, and other private accompts returned me from several counties. But the imperfections and ill position of those maps, in respect of the bearings of the compass, and the want of sufficient information for the placing in their true latitude and longitude such additional villages and private seats, as the said hearth books, and other private accompts furnished me with, has rendered this work so imperfect that nothing but an actual survey of all England and Wales can compleat the same, which by God's assistance, I will accomplish by the 25th of March 1685." This candid acknowlegment deserves praise: and the value which the public have put upon Mr. Adams's work is shown by the publication of a second edition in 1690, and a third in 1700.

'In the year 1751, seventy-one years after the first edition of Adams's *Index Villaris*, appeared a work intituled, "*England's Gazetteer, or an accurate Description of all the Cities, Towns, and Villages of the Kingdom, in three Volumes. Vol. I. and II. contain a Dictionary of the Cities, Corporations, Market Towns, and the most noted Villages, &c.: Vol. III a New Index Villaris, or alphabetical Register of the less noted Villages: with their Distances or Bearing from the next Market Town, or well known Place. By Stephen Whatley.* London, 1751. 12mo." After noting the deficiencies and imperfections of former books of the same kind, Mr. Whatley in his preface says, that "the variety of improvements this age has produced, both in geographical descriptions of England, and in the maps of its several coun-

counties, many of which, within these few years, have been done by actual survey, and on a large size and scale, have given the compiler of this work opportunity to add above a thousand villages omitted by Mr Adams; and the extraordinary pains he has been at, in the frequent inspection of these useful maps, and the great number of books he has diligently and repeatedly consulted for this purpose, besides information from correspondents in different parts of the kingdom, have enabled him to bring this performance to a degree of perfection beyond his most sanguine hopes" Mr. Whatley dedicates his work to the Right Hon. Arthur Onslow, speaker of the House of Commons, and certainly appears to have possessed very valuable materials. The work is executed with great accuracy; and is evidently the basis of the several gazetteers which have since been published as original compositions. Most of them indeed (even the most recent) are mere copies of Mr Whatley's book.

'III. A large quantity of information, more authentic than any to be procured from the several works already mentioned, has been afforded by the returns to the several parliamentary inquiries of 1776 and 1786 respecting the poor's rate; that of 1801 for enumerating the population; and finally, a third enquiry respecting the poor and poor's rate in 1803.

'To the accident of the author's employment in the office, where these last returns were arranged, may indeed be ascribed the production of the work now offered to the public. The difficulty and frequent delay which occurred in that office from the want of some general directory, at once led him to perceive, that an amended *Index Villaris* was become necessary, and enabled him by experience to execute it in a manner satisfactory to himself.

'In explanation of the information to be expected, the author requests his readers to observe, that (1) the orthography of every name has been determined with the utmost attention; (2) after the name appears the hundred or subdivision, and county, in which the place is situate; (3) if a parish, the valuation in the King's books, and other ecclesiastical information, is next given; (4) then the population; (5) poor's rate: (6) and the distance and bearing of each place from the nearest post-office town, from the county town, or the metropolis.

'Other information, applicable only to places of some importance, is then given in the following order; (7) markets and fairs; (8) members of parliament and corporations; (9) free-schools; (10) Petty sessions and assizes; Finally, (11) is given miscellaneous information of monastic foundations, and other matters of local history, not reducible to any head of the above classification.

It is observed by Mr. Carlisle that implicit reliance must not be placed on the statements which he has given from Mr. Bacon's *Liber Regis*, published in 1786, respecting the patrons of ecclesiastical benefices; and we have reason to add that this part of the work is defective. On the subject of the population of England, Mr. C. affords the most satisfactory view, and enables us to compare one town with another in this respect. According to the returns made in 1801, *London*, with-

in and without the walls, contained a population of 128,920. —*Westminster*, (city and liberty,) 153,591;—and *Southwark*, 57,515: making in all, 340,026: but this sum must not be supposed to include one half of the inhabitants forming the great mass which is generally understood when we speak of the population of the British capital, including suburbs and appendages*. After London, the number of inhabitants in our great towns follows in this order: Liverpool, 77,653; Manchester, 70,409; Birmingham, 60,822; Leeds, 53,162; Bristol, 40,814; Norwich, 36,832; Newcastle, 28,366; Hull, 22,161; Exeter, 17,389; York, 16,846; Plymouth, 16,040; Coventry, 16,034; Chester, 14,977; Sheffield, 13,314; Oxford, 11,749; Derby, 10 832; Warrington, 10,567; Bath, 10,127; Lynn, 10,096; Cambridge, 10,087, Ipswich, 9620; Carlisle, 9521; Lancaster, 9030; Canterbury, 9000, &c.

As a specimen of the manner in which this dictionary is executed, we shall select one article:

'DUNMOW, GREAT, in the hund. of Dunmow, Co. of ESSEX: a V. valued in the King's books at 18l 13s. 4d.: Patron, the Bishop of London: Church ded. to St. Mary. The resident population of this parish, in 1801, was 1828. The money raised by the parish rates, in 1803, was 1571l. 0s. 11½d., at 9s in the pound. It is 12½ m. N.N.W. from Chelmsford, and 37½ m. N.E. b. N. from London. The market is on Saturday. The fairs are on the 6th May, and 8th November. It was incorporated 2° and 3° Philip and Mary; and is governed by a Bailiff, and 12 Burgesses. The petty sessions for Dunmow Division are holden here. It is within the Duchy of Lancaster.

'DUNMOW, LITTLE, in the hund. of Dunmow, Co. of ESSEX: a Curacy, (not charged,) of the certified value of 20l. 0s. 0d.: Patron, J Hallet, Esq.: Church ded. to St. Mary. The resident population of this parish, in 1801, was 272. The money raised by the parish rates in 1803, was 272l. 16s. 0d., at 5s. 6d. in the pound. It is 2 m. E.S.E. from great Dunmow. ——"The Lady Juga, sister to Ralph Baynard, built here, A. D. 1104, a church to the Honor of the Blessed Virgin Mary, wherein her son Jeffry, two years after, placed Canons, who shortly after observed the rule of St. Austin. This priory consisted of a Prior and ten or eleven religious, whose maintenance was valued, 26 Hen. VIII., at 150l. 3s. 4d. *per ann* Dugd.; 173l. 2s. 4d. Speed. The site was granted, 28 Hen. VIII., to Robert Earl of Essex."——*Tanner's Not Mon.*——"Robert Fitz-Walter, Lord of Woodham, and famous in the tyme of King Henry the Thyrd, betooke himself at his latter tyme to prayer, gave great and bountifull almes to the poore, kept great hospitality, and re-edified the decayed priory of Dunmow, which one Juga a devout and religious woman, being his ancestor, had buylded. In which priory arose a custome, begun and instituted either by him or some of his successors, that he, which repenteth

* For instance, Deptford, 17,548.—Islington, 10,212. Marybone, 63,982, &c.

him

him not of his marriage, sleeping or waking, in a yeere and a day, may lawfully goe to Dunmowe and fetch a gammon of bacon. This custome continued until the dissolution of the howses, when other abbyes were suppressed, in the tyme of King Henry the Eighth, and the bacon was delyvered with such solemnity and triumph as they of the priory and townsmen could make. The party or pylgrim for bacon was to take his oath before the prior, the convent, and the whole towne, humbly acknowledging in the church-yard upon two hard poynted stones; which stones, as they say, remayne to be seene there to this day. His oath being ministered with a long process and solemne singing over him all the whyle, he was afterward taken up and carryed upon mens shoulders, first about the priory church-yard, and after through the towne, with all the Fryars and bretheren, and all the townes folk, young and old, following him with shouts and aclamations, with his bacon borne before him, and soe was he with his bacon sent to his owne hoame. Of which bacon some had a gammon, and some a flitch: and it appeareth by the records of the house, that three severall at three severall tymes had the one or the other."

'The records are these:

"*Memorandum*, That one Stephen Samuell, of Little Aston, in the county of Essex, husbandman, came to the priory of Dunmowe on our Lady-day in Lent, in the 7 yeere of King Edward the Fourth, and requyred a gammon of bacon, and was sworne before Roger Rulcot then Pryor, and the convent of this place; as also before a multitude of our neighbours: and there was delivered to him a gammon of bacon"——, &c.

'THE OATH.

"You shall sweare by custome of confession,
If ever you made nuptiall transgression,
Be you eyther marryed man or wyfe,
By howsehold brawles or contentious strife,
Or otherwise at bed, or at board
Offend each other in deed or word:
Or synce the parish Clarck sayd Amen,
You wished yourselves unmarried agen;
Or in a twelve-month's tyme and a day
Repented not in thought any mannere of way;
But continued true and just in desire,
As when you joyn'd hands in the holy quyer:
If to these conditions, without all feare,
Of your own accord you will freely sweare,
You shall of our bacon of Dunmowe receive,
And bear it from hence with love and good leave.
For this is our custome of Dunmowe well known,
Though the pastyme be ours, the bacon's your owne."

Hearne's Edit. of Leland's Itin. vol. 3. *p.* 5.

——"Since the suppression of the priory, this custom is still kept up, and the ceremony is performed at a Court-Baron for this manor, by the steward."——Morant's Essex, vol. 2. p. 430.'

In a future edition, we would recommend it to Mr. C. to be more attentive in making double references, without which the knowlege sought is often not found: thus he should have inserted the word *Hull*, and there have referred us to *Kingston on Hull.*

Before we conclude, it is proper to inform the reader that this dictionary is limited, strictly speaking, to English topography; and that Mr. Carlisle has it in contemplation to produce a third volume, which is intended to include Wales, Scotland, Ireland, and the Islands in the British seas. We sincerely wish that he may receive that flattering encouragement, which will induce him to persevere to the full accomplishment of his undertaking.

Mo-y.

ART. XV. *Review of the Affairs of India*, from the Year 1798 to the Year 1806; comprehending a summary Account of the principal Transactions during that eventful Period. 8vo. pp. 140. 3s. Cadell and Davies. 1807.

THE object of this tract is to vindicate and extol the measures pursued by the Marquis Wellesley during his administration in India. On one point we fully agree with the writer, viz. on the claim which he prefers in behalf of this noble person, for founding the seminary at Calcutta; the object of which is here said to have been

'To provide for the mental improvement, the moral instruction, of the highly-destined youth, who are to be the guardians of the happiness and prosperity of so many millions of our fellow creatures, as British India contains. Instruction, which is to qualify them to administer with wisdom and equity the functions of a complicated and extensive government, who are to be the Judges of the Land, Financiers of the Revenue, Directors of the Commerce, and the Managers of the internal policy and foreign relations of the state. With the magnitude of this most serious and interesting subject, the Governor-General seems to have been deeply impressed. He beheld with pity and with pain the destitute condition of those youths who annually arrived from Europe, under the denomination of writers; usually boys from fifteen to seventeen years of age, whose stock of knowledge was confined to the rules of vulgar arithmetic, or, perhaps, a trite acquaintance with the rudiments of classical learning. Thus imperfectly grounded in learning of any sort, these embryo statesmen were thrown on the shores of India to obtain local information how they could; and to acquire a knowlege of the language, religion, laws, and manners of the people they were to govern, if they chose to take the trouble to apply, and seek for themselves channels of instruction, which their own government did not afford.'

This measure, at once splendid, politic, and benignant, ought to have survived the other labours of the noble Marquis: but it was one of the first which the contracted spirit of Leadenhall-street condemned. Had there been less of change and imbecility

imbecility in our national councils, Government might have stepped in, and arrested the Gothic hands that destroyed this fair monument, in which had been consulted not less the power than the fame and renown of the country. Inveighing, as we think very properly, against the authors of a proceeding which we consider as deserving of the most severe and unqualified censure, the writer thus continues:

'To escape, in some measure, from the reproach likely to follow this ruthless dilapidation of the fairest fabric India ever saw, the Directors have thought proper to found at Hertford a college for the instruction of youth destined for their civil service abroad. In this college there are at present thirty-four pupils, and the establishment for their education consists of a Principal, eight Professors, and several Masters, engaged, and very properly so, at liberal salaries. The Court have already voted, on estimate only, nearly seventy thousand pounds, merely for the first establishment, exclusive of the stipends of the Principal, Professors, and Masters, and the regular current domestic expences, with the incidental charges hereafter to arise, which, no doubt, will be very considerable. As a counterpoise to these heavy disbursements, the young men are to pay one hundred pounds a year each for their education. How far that contribution may diminish the general expence, can be accurately known only when the first year's accounts are made up; but the obvious conclusion is, that it will operate in a very trifling proportion to the total expence.

'The purposes, if rightly understood, for which the College at Hertford was instituted, are two fold; first, to instruct youth in the general learning of Europe; secondly to teach them the rudiments of the Oriental languages. It is to be doubted whether the first of these objects be not attainable in, at least, an equal degree of perfection at the University of Oxford, or of Cambridge, or at our great national schools of Eton or Westminster. It is possible that Dr. Hill the learned professor of humanity at Edinburgh, is full as well qualified to give youth an insight into the *res humanitatis*, as the young professor at Hertford, to whom no disrespect is intended by the comparison; and it is to be hoped that neither of the respectable and highly-qualified gentlemen who fill the Oriental departments, will think their abilities undervalued, when it is presumed that young men, assisted in their studies by the learned Pundits and Moulvies of Bengal, would make more progress there in six months than they can in twelve, or perhaps in any given time, at Hertford, where the only native Indian teacher is a menial servant, who lately came to England with a gentleman returned from the East. The man, doubtless, is useful, when no better can be had, especially as he is under the superintendance of so capable an Orientalist as the Professor of Persian in Hertford College. It, however, strikingly evinces the superior advantage that attends the study of languages in the country, and among the people, where such languages are vernacular *, rather than in Europe, where the

'* The celebrated Sir William Jones, after several years intense study of the Oriental languages in Europe, went to India, and when

the time spent in acquiring a very imperfect knowlege might, with far more benefit both to the student and to the public, be employed in some other pursuit.'

A Nabob of the Carnatic carried on a correspondence with the late Tippoo, which was hostile to the Company; and his son, who had occupied the Musnud when the discovery was made, had been a party to it: but it does not appear that any hostile act was ever committed. The son died, and the grandson succeeded; on him the intentional sin of his grandfather must be visited; and it was determined to persevere in the resolution before taken, to assume the administration of the Carnatic in the name of the East India Company. It had also been resolved to make an annual allowance to the Nabob, so ample as to leave him no reason for complaining of pecuniary loss; and though this was the way in which the offending son was to be treated, no better conditions were to be allowed to the unoffending grandson:

'He was offered the Musnud on the most liberal terms that could be granted, consistently with the security of the state. A fifth part of the net revenues of the Carnatic was to be assigned for the maintenance of his dignity, exempted from reduction or charge of any sort, whilst the administration of the country, and the cost of its military defence were to be provided for and defrayed exclusively by the Company. The ill-advised young man, acting under the influence of persons who were known to be implicated in the conspiracy of his father, and probably encouraged by designing and dissatisfied subjects of another country, pertinaciously rejected the offer that was made, doubtless under the persuasion that our Government would recede from its proposal, or that his inadmissible demands would be supported by a faction in England; but his error was soon made manifest. Government, without hesitation, transferred the Musnud to Azeem-ul * Dowlah, the eldest son of the late Ameer-ul Omrah, second son of the Nabob Mahommed Ally, and the lineal descendant

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he reached that country, was as unintelligible to the natives, in the Persian and Hindostanee languages, as if he had never opened a book upon the subject. This incapacity of colloquial communication continued for a considerable time; and when Sir William visited Benares, the sacred city of the Hindoos, several months after his arrival in India, he was indebted for the information he so eagerly sought by conversing with the learned natives, to the assistance of Mr. Fowke, the British Minister at Benares, who politely acted as interpreter to him. This is a convincing proof, if any proof were wanting, to how much more effect a language may be studied in a country where it is generally used in writing and in speaking.

'* This arrangement was highly approved by the Government at home; and the Court of Directors addressed a letter of congratulation to Azumul Dowlah, on his accession to the Soubadary.'

of Anwarul Dein, the founder of the family both by the male and female line. This selection gave general satisfaction. The new Prince gladly subscribed to the munificent terms that were offered.—He was ceremoniously invested with the insignia of the Soubadary, and his subsequent conduct, it is said, proves that he was not undeserving the elevation he attained.'

Thus we see that a prince is to be reduced to the condition of a nominal sovereign, and to be stripped of four-fifths of his revenue, because of some meditated hostilities of his grandfather, which circumstances had rendered it impossible ever to take place! This may be justice in India, but it has hitherto been designated by a very different name in this country;—a country which once prided itself on its character for honour and honesty.

In the next passage, we have another specimen of Indian justice:

'The administration of Oude was approaching fast to the last stage of ruin; the interference, therefore, of the British Government could no longer be withheld, consistently with a just sense of duty, of humanity, or a due regard to our own safety. The adjustment of the terms was made with the utmost delicacy to the Nabob's feelings, and on a scale of perfect liberality; the lands were taken at his own appreciation. Those districts were selected which were most distant from the Nabob's capital, namely, the country of Rohilcund and the Doaab; or the tract comprehended between the rivers Jumna and Ganges.'

If the administration was thus ruinous, why were we not more merciful, why did we not seize the whole? When, in the midst of peace, we thus rob an ally of part of his territories, we have the assurance to talk of the delicacy observed in the selection of the spoils!

On those who have perused Mr. Francis's speech, which deserves equal praise for excellence as a composition and for the information which it contains, it is impossible that the pamphlet before us should make any impression. If the vindicators of Lord Wellesley feel conscious that they have a cause which admits of defence, let them fairly meet the accusations preferred in that masterly production.

Jo.

MONTHLY CATALOGUE,
For AUGUST, 1808.

POETRY.

Art. 16. *Passages selected by distinguished Personages, on the great literary Trial of Vortigern and Rowena*; a Comi-Tragedy: "Whether

ther it be or be not from the Pen of the immortal Shakspeare."
Vol. IV. 12mo. 3s. 6d. sewed. Ridgway.

The court of chancery has long been celebrated for its protracted suits: but the self-created tribunal in which this pretended literary trial is carried on seems emulous of imitating our famed court of equity. We grant, however, that more wit is *sported* in the one than usually enlivens the other: but perhaps this Poetico-Prosaico Reporter may persevere till he finds the pockets of *his* purchasers as empty as those of the clients of the attornies at Westminster or Lincoln's-Inn Hall. However, to shew that the said Reporter's stock of quaint humour and pun is not yet exhausted, we shall call one or two witnesses:

'CCCLXXXVI.—LORD VIS—T M—LV—LE.

'"Since the lawe of the realme hath provided me a coate of mail, "you may presse me to the torture, without wringing from me such "responses as I am not disposed to bestowe. When I did lend my "hande to enacte a statute to restrain certain lordes and courtlie men "from picking and stealing from the granarie of the publique, I "looked not to be found at the Barne-door winnowing of its corne "myself! Yet do I with contrite shame remember me of one *Sir "Oliver Spintext*, who, ill-placing his ladder against the arm of a "fructifying tree, did saw it off, and thus brought himself to the "ground by his own handicrafte operations!"

PAGE 379.—*Not* GENUINE.'—

'CCCXCV.—MRS. P—NT—N (*ci-devant* MISS G—BB—NS).

'"Come, Sir! mount, and away! Since it hath pleased Heaven "to lay your old *roan Barbarie* under the turfe, we'll freelie enjoy "the sportes that are above it! I'll try your bottom over the Beacon, "neck and neck, and, notwithstanding you are aged, you shall be "beaten dead hollow by sheer bloode, although I carry weight for "inches!" PAGE 486.—*Not* GENUINE.'—

'CCCCXIII.—THE REV. EARL N—LS—N.

'——"When of necessitie they transformed me into a Lorde "Temporalle of this Isle, for no well doing of mine owne, they did "conspire to unfrocke me of my canonicalles prebendal! Not so, my "Lordes, quoth I! you may drive an Oxe from rich pasturage, and "even goade an Asse from his bunch of thistles, but you cannot "prick a true Churchman from the stalle in which he hath been well "fed. So unlesse you do force upon me a bishopricke to boote, I "shall continue to chaunt a requiem for the soul of the relative that "made me, as an humble *Abbotte of Canterbu ie!*"

PAGE 507.—GENUINE.'

We believe that the lady celebrated in No. CCCXCV. has lately *run out of the course*, and been *distanced* in the race of life by her husband, albeit that she is thus made to boast of *her bottom*. G. 2.

Art. 17. *Poems*, by Matilda Betham. Cr. 8vo. pp. 116. 4s. Boards. Hatchard. 1808.

If we cannot compliment this lady on possessing a lofty imagination,

tion, or any of the higher excellencies of poetry, we can truly say that we find little cause for censure in the unassuming volume before us; and it is no common nor trifling merit, that she is entirely free from affectation, whether of sensibility, simplicity, or Della Crusca glitter, by which so many of our modern bards endeavour to conceal or to excuse their scantiness of ideas. Generally speaking, she is also intitled to the praise of care and correctness; qualities which are entirely overlooked in the favourite order of the day. The following song is not an unfavourable specimen of the usual tenor of her performances:

'What do I love? A polished mind,
A temper cheerful, meek, and kind;
A graceful air, unsway'd by art,
A voice that sinks into the heart,
A playful and benignant smile—
Alas! my heart responds the while,
All this, my Emily is true,
But I love more in loving you!

'I love those roses when they rise,
From joy, from anger, or surprise;
I love the kind, attentive zeal,
So prompt to know what others feel,
The mildness which can ne'er reprove,
But in the sweetest tones of love—
All this, my Emily is true,
But I love more in loving you!

'The self-command which can sustain,
In silence, weariness and pain;
The transport at a friend's success,
Which has not words or power to bless,
But, by a sudden, starting tear,
Appears more precious, more sincere—
All this, my Emily, is true,
And this I love in loving you!'

When we said that we could discover no traces of the fashionable *simplicity* in Miss B.'s compositions, we had forgotten her verses 'To a Young Gentleman.' We beg that they may be expunged from all future collections of her works, and that she will rest fully persuaded that such stanzas as these have no pretensions whatever to the name of *poetry*:

'Dear boy, when you meet with a rose,
Admire you the thorns very much?
Or like you to play with a ball,
When the handling it blisters your touch!

'Yet should it be firm and compact,
It is easy to polish it nice;
If the rose is both pretty and sweet,
The thorns will come off in a trice.'

Meri.

Art.

Art. 18. *Ancient Historic Ballads.* 8vo. pp. 236. 5s. Boards. Longman and Co. 1807.

We cannot pay the editor of this volume many compliments on his poetical powers, if (as we suppose) the first and second poems in the collection are intended as specimens of them. 'Richard Plantagenet, a legendary tale,' is the flattest and most prosaic performance of the kind that we have for many years witnessed. It is an interesting historical fact, that King Richard III. left a son, who died in the reign of Edward VI., having lived in a state of such obscurity that none of his contemporaries were aware of his existence: but we had rather be made acquainted with this fact by a few words of plain prose, than by half a hundred stanzas of deplorably languid rhyme. As for 'The Cave of Morar, the man of sorrows,' we apprehend that the title itself will, with most men, operate as a sufficient warning against entering on the premises. We, however, whom no warning can terrify from the discharge of our duty, have passed fairly and safely through; and we can assure our readers that the greatest danger, which they have to encounter, is that of being overpowered by sleep in the midst of their progress, and forgetting when they wake both where they are and how they came there.

Of the three pieces which are not original, one is Dr. Percy's "Hermit of Warkworth," and another is Mrs. Wardlaw's "Hardyknute:" but for what purpose these well-known poems have been reprinted in this collection, it is out of our power even to guess.

The most considerable piece in the volume, (and, if it had been the only one, we should have given the editor our unqualified thanks for his present,) is 'The exact and circumstantial History of the Battle of Flodden, in verse, written about the the time of queen Elizabeth, published from a curious MS. in the possession of John Askew, of Palinsburn, in Northumberland, Esq." As this very curious poem was probably the original source of Mr. Scott's late publication, and has certainly afforded him many of the best materials for his work, we should, if on no other account, have been gratified by the acquisition of it: but it is really a very important historical document. The extreme minuteness of detail leaves us no reason to doubt that, in all the principal events, it is correctly true; and we have no *prose history* of the transaction that brings us nearly so well acquainted both with the chief actors, and with the scene of action. The lists of barons and followers on both sides are in many parts as picturesque as Homer's Catalogue of Ships; they have been to Mr. Scott a treasure of which he has by no means spared the use; and we will venture to say that not only poets, but historians, whose subjects lead them to refer to it, may still derive great assistance from the exact details of this simple ballad. We will give only a single extract, which is sufficient to shew the general style of the performance, and is one of the most dramatic passages in it.

King Harry is encamped before Terwin (Terovenne) with his army; and James IV., anxious to take advantage of his absence, summons his council, to ask advice,

"If he had better live in peace,
Or fight against his brother-in-law."

His

His barons are, almost all, eager for the war; and, among the rest,

‘ Stood up the proud lord Hume,
Of Scotland the chief chamberlain.

“ My liege, (quoth he,) in all your life,
More lucky fate could never fall;
For now that land with little grief,
Unto your crown you conquer shall.

For England's king, you understand,
To France is past with all his peers;
There is none at home, left in the land,
But joult-head monks and bursten fryers.

Or ragged rustics, without rules,
Or priests prating for pudding shives,
Or millners madder than their mules,
Or wanton clerks waking their wives.

There is not a lord left in England,
But all are gone beyond the sea;
Both knight and baron with his band,
With ordnance or artillery.”

The king then called to Dallamount,
Which bodword out of France did bring,
Quoth he, “ the nobles' names pray note,
Who are encamped with th'English king.”

“ That will I do, my liege,” quoth he,
“ As many as I have at heart;
First there is the great earl of Derby,
With one that is called lord Herbert.

“ There is an earl of ancient race,
Plumed up in proud and rich array,
His banner casts a glittering grace,
A half moon in a golden ray.”

“ That is the noble Percy plain,”
The king did say, and gave a stamp,
“ There is not such a lord again,
“ No, not in all king Henry's camp.”

“ There is a lord that bold doth bear
A talbot brave, a burly tyke,
Whose fathers struck France so with fear,
As made poor wives and children shriek.”

The king then answered at one word,
“ That is the earl of Shrewsbury.”
“ There is likewise a lusty lord,
Which is called the famed Darcy.

“ There's Dudley and brave Delaware,
And Drury great lords all three;
The duke of Buckingham is there,
Lord Cobham and lord Willoughby.

“ There

" There is the earl of Essex gay,
And Stafford, stout earl of Wiltshire;
There is the earl of Kent, lord Gray,
With haughty Hastings hot as fire.

" There is the marquis of Dorset brave,
Fitz-Water and Fitz-Leigh, lords most great,
Of doughty knights, the lusty lave,
I never could by name repeat.

" There is a knight of the north country,
Which leads a lusty plump of spears;
I know not what his name should be,
A boisterous bull, all black, he wears."

Lord Hume then answered on hight,
" This same is Sir John Neville bold;
King Harry hath not so brave a knight,
In all his camp, my coat I will hold.

" He doth maintain without all doubt,
The earl of Westmoreland's estate,
I know of old his stomach stout;
In England is not left his mate."

The king then asked his lords all round,
If wars or peace they did prefer?
They cried, and made the hall to sound,
" Let peace go back, and let us have war." **Meri.**

Art. 19. *The Poetical Works of Sir William Jones.* With the Life of the Author. 2 Vols. 12mo. 10s. 6d. Boards. Cadell and Davies, Baxter, &c.

The extraordinarily varied attainments, and the high private character, of the late Sir William Jones, must render this neat edition of his poetic lucubrations, and abridged view of his life, acceptable to many readers. The biography is selected principally from Lord Teignmouth's ample memoirs of his excellent friend; and the poems are arranged, not in chronological order, but under the different classes to which their subjects refer them. **G.2.**

Art. 20. *Affection*, with other Poems. By Henry Smithers, of the Adelphi. Royal 8vo. pp. 210. One Guinea. Boards. Miller. 1807.

Though the contents of this volume impress us with a high opinion of its author's moral character, we cannot say that they either exhibit or promise much poetic excellence. They do not, indeed, occupy so large a space as the notes, which are principally extracted from Bewick's History of Quadrupeds, and the travels of Sir John Carr. The paper and printing are very handsome; and we are presented with some highly finished vignettes and other engravings, from the designs of Mr. Masquerier. **Den.**

Art. 21. *La Fête Royale; or the Visit to Stowe;* a Poem, in two Cantos. 12mo. 1s. Hatchard. 1808.

" *The Butterfly's Ball and the Grasshopper's Feast*" naturally produced

duced a host of imitations,—such as (not to mention *the Peacock at Home*,) *the Gala of the Lake*, *the Elephant's Masquerade*, *the Lion's Dejeuné*, and *the Petit Souper of the Eagle*: but by what process of association they stimulated the courtly writer now before us to describe a visit paid by the unfortunate representative of the house of Bourbon to the Marquis of Buckingham, it may be considered as scarcely decent in us *minutely* to inquire. Suffice it that the author himself has told us that this extraordinary effect was produced in his mind; and he accordingly sat down, inspired by the *fame* of Mr. Roscoe, to bedaub with his macaroni couplets my Lord and my Lady Buckingham, as well as my Lady Mary Grenville, who doubtless are much obliged to him for the compliment.

In the course of this process, the writer has contrived to confer some very essential benefits on his native language, as well as that of our neighbours, by teaching us to pronounce *Roi* like "*Roy*'s Wife of Aldivalloch,"—*magnifique*, *magnīfic*,—*coup d'œil*, *cow'd eel*, as in this couplet,

'And e'en from his idol a minute would steal,
To glance o'er the splendour a rapid *coup d'œil*;'

and to call secretary, secretāry; simile, similee, &c. &c. &c.

He has conferred an equal kindness on poor Louis XVIII., by putting this wise and witty speech into his mouth:

'And still may auspicious Heaven its showers
Of blessings, of honour, of health, and of peace,
On the loved house of Grenville for ever increase;'

to which, with vast politeness, my Lord Marquis is made to reply,

'Good health to the King! With its honours restored,
And in splendour revived, may the house of Bour*bon*
Give peace to the world from its merciful *throne*!'

The Poem concludes with the ceremony of planting 32 oaks by the royal party, 'as a living monument of the visit.' We really hope, for the sake of my Lord Buckingham's descendants, that the trees may flourish when the planters and the poet are forgotten.

Art. 22. *Specimen of an English Homer in Blank Verse.* 8vo. pp. 30. 1s. 6d. Payne. 1807.

The author of this specimen says that he first undertook to try his powers in translating Homer, in consequence of a declaration made by Mr. Knight in his "Inquiry into the Principles of Taste," that blank verse was not suited to epic poetry: but he farther informs us that his attempt was soon laid aside. On the appearance, however, of the translation of the first book of the Iliad by the Archdeacon of Merioneth *, he was induced to examine what he had before written; and on a comparison he resolved to blend together his own, the Archdeacon's, and Cowper's versions, and 'try whether a specimen of an English Homer might not be thus produced, such as would be tolerably true to its archetype, and at the same time readable to an English reader. The result is the specimen which he has laid before the public.

We quote the first sixteen lines:

* See Rev. Vol. lii. N. S. p. 441.

'The

'The stern resentment of Achilles, son
Of Peleus, Muse record,—dire source of woe;
Which caus'd unnumber'd ills to Greece, and sent
Many brave souls of heroes to the shades
Untimely, and their bodies gave a prey
To dogs and every ravenous bird: so will'd
The all ruling providence of Jove, when first
In fierce dissension strove the king of men,
Atrides, and Achilles Goddess-born.
'What Power their fury urg'd to fatal deeds?—
Jove's and Latona's son.—He, by the king
Offended, a destroying pestilence sent
Among the host: the people victims fell:
And this, because Atrides dar'd insult
Chryses, his priest. To the swift ships of Greece
He came, with costly ransom to redeem
His captive daughter: in his hands he bore
The ensigns of Apollo Archer-god,
His wreath and golden sceptre. Much he sued
To all the Greeks, but chief his prayer address'd
To Atreus' sons, joint leaders of the host.'

The whole specimen consists of a translation of 222 lines of the first book of the Iliad; and the admired interview between Hector and Andromache, comprehending 90 lines from the sixth.—We think that the execution is on the whole, as every translation ought to be, close, spirited, and easy; the versification is also for the most part harmonious: but in this department there is evident room for improvement; and a few more close revisals would have made the specimen still more worthy of the approbation of the public.

In publishing this effort, the author intends only to shew what may be done by any person who is well qualified for the undertaking; at the same time declaring that he has not the most distant thoughts of ever himself proceeding with a task, which, were he competent to it, he should in his present circumstances find too laborious. W. Re-s.

MILITARY AFFAIRS.

Art. 23. *Official Letters written by Lieut. Col. Henry Haldane,* Captain of Royal Invalid Engineers, to the Masters General of His Majesty's Ordnance, since the Year 1802. 8vo. 2s. Harding.

We briefly stated the point at issue between this gentleman and the Master General of the Ordnance, in noticing his letters to Lord Chatham, Rev. Vol. xliii. N. S. p. 448. The present pamphlet contains, besides his former letters, a number of additional observations in support of his claim to army promotion, his correspondence with the Earl of Moira, while at the head of the Ordnance, and his Memorial to the King. He remains unsuccessful in his applications. G. 2.

NOVEL.

Art. 24. *The Hungarian Brothers.* By Miss Anna Maria Porter. 12mo. 3 Vols. 13s. 6d. Boards, Longman and Co.

In

In this novel are pourtrayed, with considerable ability, the different characters of Charles and Demetrius, Counts of Leopolstat. The one is, on all occasions, calm, thoughtful, and discreet, never undertaking any object but such as a deliberate judgment pronounces to be just and proper: the other, although born with a disposition equally good, is warm, impetuous, and governed solely by the impulse of the moment. In the consequences which arise to these persons from their different modes of conduct, a very valuable lesson is taught to young people; since honour and prosperity attend the one, while difficulties and dangers wait on the other, and are so forcibly described as to leave a deep impression on the reader. The secondary characters are also ably supported; and the tale is well told. The work therefore claims a respectable station among writings of this class.

W.Re-s.

EDUCATION.

Art. 25. *Festuca Grammatica*; the Child's Guide to some Principles of the Latin Grammar, in which the original and natural Delineation of the Verb is restored, by Means of the English Particles, to Six certain Rules, most easy to be comprehended by Children: with a Phraseologicon of the regular Latin Syntax; shewing its very extensive Analogy with the English, to be a true and most ready medium through which to initiate a young Scholar in the Latin Tongue. By the Rev. Richard Lyne, Author of the Latin Primer. 12mo. pp. 142. 2s. 6d. Law.

Conformably to its long title, this work professes to be an improvement on the usual manner of teaching the Latin language; and were the extent of improvement equal to that of the alteration proposed, it would be a valuable tract indeed; scarcely any part of the old method being retained. As the alterations are so extensive, we should hardly expect that the plan here proposed would be generally adopted: but several of the observations which are offered are so much to the purpose, that they may be perused with profit by those who wish to make a proficiency in the language; indeed these remarks on and illustrations of the Latin idioms are very valuable. The author seems to possess a considerable degree of observation and industry, and his strictures are ingenious and acute: but the work is defective in arrangement; and if ever a second edition be printed, we advise him to introduce some modifications into the plan, that will render it more alluring and useful to the student.

Re-s.

D.o

Art. 26. *The Primitives of the Greek Tongue*, in five Languages, viz. Greek, Latin, English, Italian, and French; in Verse. By J. F. Alphonse Roullier. 8vo. pp. 112. 3s. 6d. sewed. Longman and Co.

To turn individual words of five languages into verse shews a resolution of no uncommon kind; yet this is the task that has been accomplished in the work before us, in which the author's object was to render the attainment of those languages more easy, since words in poetic numbers are remembered with less difficulty than in prose. The verse is hexameter: the Greek primitives are alphabetically dis-

posed; and the equivalent expressions in the other languages are placed in the succession mentioned in the title, to make up the line. Whoever will charge his memory with these hexameters will certainly furnish himself with a vast copia of words, and facilitate the acquisition of the languages. Those teachers, therefore, who may chuse to put this book into the hands of their pupils, will be under great obligations to the author for his laborious exertions in the cause of literature.

W. Re-s.

MEDICAL.

Art. 27. *A Popular Essay on the Disorder familiarly termed A Cold,* in which the Means of obviating the various Causes which are liable either remotely to contribute to the Production of this Complaint, or which more immediately excite it, together with the most effectual Method of removing it when present, are explained in a Manner familiar to the meanest Capacity; and to which are added a Collection of approved Receipts, and Observations on the most popular Remedies; principally designed for the Use of Families; and composed with a View of rendering more extensively known the insidious Nature of a Disorder, which, to the Inhabitants of the variable Climate of Great Britain, too often proves the Bane of Health and Comfort; and thereby diminishing its Frequency, and preventing its pernicious Effects. By E. L. White, Surgeon, &c. 12mo. 5s. sewed. Cadell and Davies. 1807.

Mr. White has confessedly written this essay for popular use, and certainly, if popular medicine may be admitted in any case, it is allowable in that of catarrh. This is a disease so frequent, and often so unimportant, that we cannot expect that medical assistance will always, or even generally, be sought; and yet it unfortunately happens that colds, when neglected, or improperly managed, lay a foundation for some of the most formidable complaints to which the human frame is subject. It becomes, then, highly desireable, if it could be accomplished, to prescribe some rules which may be generally intelligible, respecting the method of treating catarrh; and still more to point out, in a perspicuous manner, the symptoms that indicate the presence of that state of the disease, which is likely to require professional assistance. Mr. White's treatise contains many judicious observations; and it is, on the whole, well calculated to answer the purpose for which it is designed.

The author enters at some length into the consideration of the predisposing and exciting causes of catarrh, which he thus enumerates:

'The predisposing causes of catarrh are, 1st, original peculiarity of constitution; 2dly, an acquired morbid irritability of the pulmonary system; 3dly, a morbid delicacy of frame, induced by enervating pleasures, or weakening occupations, or occasional and accidental debility. Its exciting causes are, 1st, alternations of temperature; 2dly, the application of chemical or mechanical stimuli to the mucus membrane of the air-passages; 3dly, moisture applied, in a certain way, to the surface of the body; 4thly, occult intemperies of the atmosphere. These it will be necessary to consider separately.'

We deem it unnecessary to follow Mr. White through his illustrations of these different topics; his remarks are not intitled to the

praise

praise of novelty, but they are not therefore the less adapted for popular instruction; and we observe very few against which any objection can be alleged.

With regard to the cure of catarrh, Mr. W. begins by pointing out the opposite methods that have been proposed by scientific practitioners, one party recommending warmth, and the other as strenuously advising the application of cold; and he endeavours to prove the impropriety of adopting either of these plans of treatment in their full extent. In the commencement of the disease, and when any inflammatory symptoms are present, the antiphlogistic regimen, to a certain degree, is to be adopted, but this is by no means generally admissible. A remedy, in which the author places great confidence, is antimony, given in small doses, and diluted with a large quantity of cold water.

Bos.

POLITICS.

Art. 28. *A Letter from Mr. Whitbread to Lord Holland*, on the present Situation of Spain. 8vo. 1s. Ridgway. 1808.

We are told in this Letter that the noble person, to whom it is addressed, contracted during his residence in Spain an attachment to its inhabitants; and that he bears testimony 'to the grandeur and energy of their character,' obscured as it for a time has been by the faults and oppressions of the government.' Mr. Whitbread speaks of the grand effort now made by Spain, with that warmth of interest and glow of sentiment which might be expected from so zealous and steady a patriot. He denominates it 'a struggle against tyranny and oppression, as glorious in all its circumstances, as any that has ever yet been exhibited on the face of the earth.' Adverting to the intelligence then recently received from the same country, he says, 'News has arrived as cheering to the heart of man a ever was announced to an admiring world;' and he elsewhere observes that 'the whole undivided heart of Great Britain and Ireland, nay of France itself, and of the world, must be with Spain.'

This upright and independent senator professes his adherence to his former sentiments, in regard to the persons constituting our administration: but he bestows praise on their conduct as it regards Spain. 'The part of the king's speech (says he) which relates to Spain has my unqualified approbation. The policy is sound, and the expressions could not have been better chosen.'—He expresses his regret, and we think with great reason, that Parliament has had no opportunity of hailing the glorious cause, and of testifying its zeal and alacrity to assist and support it. He vindicates his opposition to Mr. Sheridan's motion, on the ground of its being an improper interference with the province of ministers, and as being premature. He then re-states and adds to the reasons which made him think that, even in the then crisis, pacific proposals to the French Emperor would not have been morally wrong, nor impolitic; and he resents, with becoming spirit, the insinuation thrown out against him that, because he sought peace, he was ready to purchase it at the expence of abandoning 'the heroic Spaniards to their fate.' This makes him exclaim:

'God forbid! A notion so detestable never entered my imagination. Perish the man who could entertain it! Perish this country, rather than its safety should be owing to a compromise so horribly iniquitous! My feelings, at the time I spoke, ran in a direction totally opposite to any thing so disgusting and abominable.'

We must request our readers, in justice to Mr. Whitbread, to revert to the moment of penning this little tract, while they reflect on the following passage:

'I am not afraid to say, that the present is a moment in which I think negociation might be proposed to the Emperor of the French by Great Britain, with the certainty of this great advantage, that if the negociation should be refused, we should be at least sure of being *right* in the eyes of God and man. An advantage which, in my opinion, we have never yet possessed, from the commencement of the contest to the present hour; and the value of which is far beyond all calculation.'

If we cannot literally subscribe to these remarks, we own that we so far coincide with the author as to admit that we have taken great pains to be in the wrong.

No one can impeach the *views* of Mr. Whitbread; the only question is respecting the efficacy and eligibility of the *means*. It was his wish to seek the most glorious results of war by the means of peace; and the friends of Spain cannot hope to attain more by war, than he proposed to secure by negotiation.

'If,' he says, 'the emancipation of Spain, the enthronement of Ferdinand VII. and the amelioration of the government of that country, through the means of the legitimate organ of their Cortes, or any other of their own chusing, could be effected without bloodshed, is there a man existing who would not prefer the accomplishment of these objects by the means of negociation, rather than by the sword? If Mr. Fox were happily alive, and had power commensurate with his ability, I see a bare possibility that his genius might turn this crisis to such great account. Nothing should be done but in concert with the Spaniards; and the complete evacuation of Spain by the French armies, the abstinence from all interference in her internal arrangements, the freedom of the royal family, might be the conditions of the negociation. There is no humiliation in such a proposal. What a grateful opportunity would at the same time present itself of making a voluntary proffer of restitutions, which, when demanded, it might, perhaps, be difficult to accede to! What a moment to attempt the salvation of Sweden, and the re-establishment of the tranquillity of the North!'—

'I should be desirous of conveying these terms to the court at Bayonne, and of proclaiming them to the world. If they should be accepted, is there a statesman who could doubt of their propriety, of their justice, of their honour? If rejected, is there a free spirit in the universe that would not join in applauding the justice and moderation of Great Britain, in condemning the violence, the injustice, and ambition of the Emperor of the French.'

Jo.

MISCELLANEOUS.

Art. 29. *Reasons for rejecting the presumptive Evidence of Mr. Almon,* that "Mr. Hugh Boyd was the Writer of Junius." with passages selected to prove the real author of the Letters of Junius. 8vo. 2s. Highley.

Junius has told us that he was the sole depositary of his secret, and that it should die with him. This declaration, and the caution with which he concealed himself, excited a general wish for the discovery of the author: but conjectures have been made, and claims have been set up, hitherto with little success. At last, we are informed that the real author of these celebrated letters has been revealed *by his own confession.* A Mr. Rodney, an American, has asserted in the *Wilmington Mirror,* (a Columbian periodical work) that the late Major-General Charles Lee of the American army confessed to him in conversation that he was the real author of these letters; and the object of this pamphlet is to establish at least the probability of this evidence, by comparing the letters of General Lee with those of Junius in point of sentiment and style. This laboured attempt appears to us to be far from satisfactory; and the author will more easily persuade his readers that Mr. Hugh Boyd was *not* than that General Lee *was* the writer in question. Who this Mr. Rodney is we know not: but we may safely assert that the comparison. which he desires us to institute, would never lead us to the conclusion that General Lee and Junius were the same person.

Mo-y.

Art. 30. *An Exposition of the Circumstances which gave Rise to the Election of Sir Francis Burdett, Bart., for the City of Westminster,* and of the Principles which governed the Committee who conducted that Election. To which are added some Documents not hitherto published. By order of the Committee. 8vo. 1s. Tipper.

All the circumstances which attended the recent election of Sir Francis Burdett were rather extraordinary: but those in which the late Mr. Paull was concerned have been well known, and are no longer interesting, and they are also but scantily stated in this pamphlet. It is chiefly remarkable, however, for the very unusual record which it contains respecting the expences incurred by the Committee, who conducted the election of Sir Francis. It appears that the disbursements up to the close of the poll were only £780 1^s. 4d.; those of the subsequent procession on the 23d May, and some printing, £118 9s. 8d; those of chairing Sir Francis, £365 18s. 0d.; fees paid at the House of Commons, £6 0s. 6d.; repairing the triumphal car and expences attending the presentation of it to Sir F., £25 0s. 0d.: making altogether £1196 2s. 6d.;—and that the amount of the subscription was £1215 14s. 3d. leaving a balance due to the treasurer of £80 8s. 3d. —A small fee being due at the House when Sir Francis took his seat, that expence also was defrayed by the Committee; and their representative actually sits without having paid a shilling for his election, and at the very moderate cost to his constituents, considering

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the nature of the contest, of £780 14s. 4d. as far as the election itself was concerned. We should like to see a few more such instances of recurrence to former principles and practice between the represented and the representative. G. 2.

Art 31. *Brother Abraham's Answer to Peter Plymley, Esq.* In Two Letters; to which is prefixed a "postluminious" Preface. 8vo. 1s. 6d. Craddock and Joy. 1808.

No, Abraham, thou art not Peter's brother. None of the Plymley blood flows in thy veins, nor has an atom of the family wit ever exhilirated thy pericranium.—Instead of replying to Peter with temper and pleasantry, this pseudo-Plymley grows angry and scurrilous; and by way of enforcing conviction on the mind of Peter, he, with all brotherly love, wishes to have him tied up to a whipping post Abraham sees every thing through a distorting medium: he converts the saints of the papists into *Gods*, and then he asserts that, 'as long as they retain image-worship, they will always, under similar circumstances, commit greater atrocities than the protestants.' In perfect accordance with this novel position, he maintains that the absurdities, which exist in the creed of the Catholics, prove them to be deficient in the qualities necessary for Generals and legislators; but let us ask this gentleman, whether, if Unitarians were in power and were to use the same argument to justify the exclusion of Trinitarians, he would acknowlege its validity? In order to justify the distribution of the plumbs out of the civil pudding according to the nature of a man's creed, he sagely observes, 'Suppose a man, instead of saying,—I believe in God—should say I believe in the Devil and Buonaparte, would such a fellow deserve any plumbs out of the pudding?' This and similar stuff is called an *answer* to P P —Alas, Abraham cannot measure lances with the gentleman whom he presumes to call his brother, and is no more to be compared to him than a cinder to a diamond. Mo.y

Art. 32. *A more extended Discussion in Favour of Liberty of Conscience recommended* by the Rev. Christopher Wyvill. 8vo. 1s. Johnson.

This respectable and well-informed friend of Liberty, being dissatisfied with the partial efforts which have been made or are now making to relieve this and that sect from the pressure of civil disabilities on account of religion, with a noble liberality of mind proposes to extend the discussion of the question, that its merits may be more generally known, and that an application may be made to parliament for the repeal of *every* law against liberty of conscience Our persuasion is, that howmuchsoever the point is contested at present, the time is not very far distant when the different modes of faith will no more be regarded as pretexts for inflicting civil disqualifications, than the different modes of cooking our victuals; and when Test and Corporation Acts will be considered as the remnants of that barbarism which once consigned heretics to the flames. Mr Wyvill's remarks are so sage and temperate, that they must afford general satisfaction. D.o

Art.

Art. 33. *The Red Book*; or the Government of Francis the first, Emperor of the English, King of the Scotch and Irish, &c. &c. &c. a Dream. By Cassandre Non-Reveur. 8vo. pp. 76. 2s. 6d. Stockdale, junior. 1807.

A very silly pamphlet, in which Malice and Stupidity contend so equally for the masterdom, that we should be extremely sorry were we forced to deliver on oath our opinion of the preponderance of either.

Those who can relish the following specimen of humour may find much more of the same stamp scattered through this egregious performance. Sir Francis Burdett (very wittily called Francis Brutulus,) is elected emperor of the English; and one of his first edicts is for altering the names of places in and about the metropolis:

"*St. James's Park* is in future to be called, under pain of death, *Sir Francis's Park*; *St. James's Square*, the Square of St. Guillotine; *Pall-Mall*, Despard Street; *St. James's Street*, Parker Street; *Bond* Street, the Street of Regeneration; *Whitehall*, the Street of Reform; *Guildhall*, Jacobin Hall: *Westminster-hall*, Sansculottes Hall; *Hyde Park*, Elysium; and *Kensington Gardens*, Frescati.'

We have heard that the terrors of the law have been invoked against this publication, but we can hardly believe the fact; it was not worth anger.

Meri.

Art. 34. *A New and Accurate Description of all the Direct and Principal Cross Roads in England and Wales, and Part of the Roads of Scotland:* with correct Routes of the Mail Coaches; and a great Variety of new Admeasurements. Also an Account of Noblemen's and Gentlemen's Seats, and other remarkable Objects near the Road; with some Topographical History. Arranged upon a New and more Convenient Plan: so that the Routes and the Seats relating to them are brought under the Eye in the same Page. A general Index of the Roads to the different Towns, denoting the Counties in which they are situated, their Market Days, and the Inns which supply Post Horses, &c. &c. An Index to the Country Seats and Places described. A Table of the Heights of Mountains, and other Eminences, from the Grand Trigonometrical Survey of the Kingdom, under the Direction of Lieut. Col. Madge. An Alphabetical Table of all the Principal Towns; containing the Rates of Postage; the Times of the Arrival and Departure of the Mails; the Number of Houses; and the Population. The whole greatly augmented and improved by the Assistance of F. Freeling, Esq. Secretary to the Post-Office, and of the several Surveyors of the Provincial Districts, under the Authority of the Post-Master-General. By Lieut. Col Paterson, Assistant Quarter-Master-General of His Majesty's Forces. The 14th Edition. 8vo. pp. 525. 10s. 6d. Boards. Longman and Co. 1808.

So long and so well established has been the reputation of this work, that we need not speak of it in terms of commendation; and we mention it now only because it is matter of interesting information

to our *tourifying* readers, to apprize them of a new and improved edition of it. From the preface, we learn that considerable alterations have taken place in its contents. The proprietor states that 'the whole is arranged on a new plan; by devoting one column in each page to the descriptions of the roads and distances; and the other, to the seats and topographical history; and this is so contrived that, as the route continues, every object or observation relating to it shall be under the eye in the same page. They will also find, that the book is increased considerably, by new matter as well as by new roads; though, from the enlargement of the page, a very small addition is made to its thickness.

'A new and more comprehensive map of the roads has likewise been prepared, corresponding with the descriptions; so that the traveller may trace his route with the greater facility; and at the end of the work is an alphabetical table of all the principal towns, containing the rates of postage, the times of the arrival and departure of the mails; the number of houses; and the population; the two former communicated by the gentlemen of the Post-Office, and the two latter from the report presented to parliament. These, it is presumed, will be of importance to the traveller, both as affording matter of curiosity, and of useful information.'

Acknowlegements are also made to a number of gentlemen, who are specified as having contributed information and corrections; and it is said that, 'from the assistance which the proprietor has received from all the offices of government, where information could be obtained, this publication may be considered as an official production.' A map of the roads is prefixed, 19 inches by 16 in size.

G. 2.

Art. 35. *Crosby's Complete Pocket Gazetteer of England and Wales*; or Traveller's Pocket Companion; arranged under the various Descriptions of Local Situation, Public Buildings, Civil Government, Number of Inhabitants, Charitable Institutions, Antiquities and Curiosities, Manufactures and Commerce, Navigation and Canals, Mineral Springs, Singular Customs, Literary Characters, Amusements, Parishes, Churches, &c., Market Days and Fairs, Bankers, Posts, Inns, Coaches and Waggons, Distances from London, Surrounding Towns, and Gentlemen's Seats, and whatever is worthy of Attention to the Gentleman or Man of Business throughout the Kingdom. With a Preface and Introduction by the Rev. J. Malham. 12mo. pp 600. 5s. Boards. (Fine paper 7s. 6d.) Crosby and Co.

If the reader duly attends to the specification of particulars which this ample title-page sets forth, and especially to the *sweeping-clause* by which they are terminated, he will form some judgment of the manner in which all these topics must be discussed in a *pocket-volume*; and not a *great-coat pocket* volume, but of a size which (bating its thickness) might have been accommodated in the *waistcoat* pockets of former days. By the aid, however, of double columns in a page, a small type, and contractions for words of frequent occurrence, much information is really comprized in this *vade-mecum*. As to its accu-

racy

racy in all instances, it is in course impossible for us to give an opinion. A general map of England and Wales, (11 inches by 9,) and another on a similar scale exhibiting the roads, are prefixed. G. 2.

Art. 36. *The Fashionable World Reformed.* By Philokosmos. Cr. 8vo. 2s. 6d. sewed. Wilson.

What an Herculean task is here attempted! We may expostulate with, ridicule, or satirize *the fashionable world*, but after all we shall effect little by way of reforming it. If, however, sensible observations, and sober advice on the state, on politeness and polite conversation, and on behaviour at public worship, could accomplish this object, Philokosmos would not labour in vain. His purpose is good, but he preaches to *a stiff-necked generation.* Mo-y.

Art. 37. *A Vindication of Mrs. Lee's Conduct towards the Gordons.* Written by Herself 4to. 3s. Greenland and Norris.

Some talents are displayed in this pamphlet, but we cannot say that much illustration of the affair, or any complete vindication of the writer, appears to us to be produced by it. Rather than have written this sort of defence, we should have advised Mrs. Lee to let the transaction pass into oblivion; and the sooner that such is now its fate, the better. G. 2.

Art. 38. *Aphorisms of Sir Philip Sidney*; with Remarks, by Miss Jane Porter (author of Thaddeus of Warsaw). 12mo. 2 vols. 10s. 6d. Boards. Longman and Co.

Sir Philip Sidney flourished in the reign of Queen Elizabeth, and, on account of his various endowments, was frequently styled the "all accomplished." When his *Aphorisms*, which contained his private thoughts on various subjects, were originally composed, he had no expectation of their being ever published; and they were merely written on any loose fragments of paper that came in his way, and sent to his sister the Countess of Pembroke, who desired to have every copy of his mind. They have long been celebrated for their excellence; and the present editor has deemed them worthy of being once more laid before the public, and of being occasionally illustrated and amplified by her own remarks.

To give our readers an idea of the original work, with the additions of the editor, we shall select a passage or two for their perusal. The first that we shall transcribe is on "REVELLING:"

'Give yourself to be merry, but not boisterous. Let your mirth be ever void of scurrility and biting words, which many deem wit; for a wound given by a word, is often harder to be cured than that which is given by the sword. Use moderate diet; so that after your meat you may find your intellects fresher and not duller; and your body more lively, and not more heavy. Seldom indulge in wine; and yet sometimes do, (but always temperately,) lest, being forced to drink on some sudden occasion, you should become inflamed; all that comes of more than this is bad.'—

'*Remark.*

'Drunkenness is one of the most degrading and, at the same time, is the most mischievous of the sensual vices. In point of deformity, it

it is on a par with gluttony, which seeks enjoyment in gorging a vile appetite, and doing its utmost to extinguish that ethereal part which alone gives man pre-eminence over brutes. Drunkenness can have no positive pleasure; at best its feelings are all dormant; if active they must produce pain. How can any one of the senses find gratification, when the eye-sight is rendered indistinct, the hearing confused, the very motion feeble and undetermined, and every power of man paralyzed and lost in weakness and stupidity? The bliss of the drunkard is a visible picture of the expectation of the dying atheist, who hopes no more than to lie down in the grave with the "beasts that perish." It is not requisite to describe the actual pains of the poor besotted wretch, when his swoln carcase awakes to sensibility. When the cup of any sensual pleasure is drained to the bottom, there is always poison in the dregs. Anacreon himself declares, that "the flowers swim at the top of the bowl!"

On the subject of WOMAN, we find these sentiments:

'1. One look (in a clear judgment) from a fair and virtuous woman, is more acceptable than all the kindnesses so prodigally bestowed by a wanton beauty.

'2. It is against womanhood to be forward in their own wishes.

'3. There is a certain delicacy, which in yielding conquers, and with a pitiful look, makes one find cause to crave help one's self.

'4. Silence ought to be without sullenness; modesty without affectation, and bashfulness without ignorance.

'5. Some women are in that degree of well doing, to which the not knowing of evil serveth for a ground of virtue; and they hold their inward powers in better form, with an unspotted simplicity, than many do, who rather cunningly seek to know what goodness is than willingly take to themselves the following of it. But as that sweet and simple breath of heavenly goodness is the easier to be altered, because it has not passed through the trial of worldly wickedness, nor feelingly found the evil that evil carries with it; so these innocents, when they come to a point wherein their judgments are to be practised by knowing faultiness by its first tokens, do not know whether the pending circumstance be a thing to be avoided, or embraced, and so are apt easily to fall into the snare.

'6. The sex of woman-kind is most particularly bound to consider, with regardful eyes, men's judgments on its deeds.'—

'*Remark.*

'A clear reputation must be desirable to every honourable mind. Lucretia died to maintain her's; but there the sense of reputation was stronger than that of honour! A truly noble heart would have preferred the death that Tarquin threatened; unsullied purity with a slandered name, before contamination with the power of accusation and revenge. Positive rectitude ought to be the first consideration; a fair character, the second; but first and second they should ever be. Virtue demands that where possible they should be substance and shadow, and where it is not, we should die rather than relinquish either; unless the last, as in the case of Lucretia, must be preserved by the sacrifice of the first. For virtue is despotic; life, reputation, every earthly good, must be surrendered at her voice. The law may seem hard,

hard, but it is the guardian of what it commands; and is the only sure defence of happiness.'

The good sense, the pure morality, and the amiable piety, which this work displays, contribute to render it a very valuable performance. The merit of the Aphorisms has been already sufficiently acknowleged; and the additional remarks of the editor, which are by no means sparingly interspersed, will not suffer in comparison: since they manifest reading, discrimination, thought, and research. W. Re-s.

Art. 39. *Bath Characters: or Sketches from Life.* Second Edition, with many Additions; amongst which are a poetical Pump-room Conversation, a new Preface, and an Appendix, containing a Defence of the Work, and a Castigation of its Persecutors. By Peter Paul Pallet. 8vo. 5s. Boards. Wilkie and Robinson. 1808.

Humbug and empiricism being fair game for the satirist, he has a right "to let slip the dogs" of ridicule. and to drive them from the face of day into their own holes and earths Bath opens a wide field to the moral castigator; for where profligate, vain, and wealthy fools appear in shoals, knaves of various descriptions will not be wanting, who, by taking advantage of the weakness or humouring the passions of their fellow creatures, will form no unprofitable trade. In Bath, as in the metropolis, the professions of divinity and physic can boast of many respectable members: but it is also possible that all may not be "honourable men;" and if there be any scabby sheep in either fold, it is not amiss to have them stigmatized and hunted down. P. P. P. like another Juvenal, professes to be stimulated by a virtuous indignation against the hypocrisy and quackery which appear in the guise of religion and medical skill: and his aim in these sketches, is to arrest the course of profligacy, to shame the insolence of vanity and folly, to abash the lofty spirit of dissipation and luxury, and to expose the pernicious *humbugs* which are *sported* in this place of public resort and amusement. The characters which Mr. P. P. P. ties up to the halberds are not slightly brushed by his satirical cat-o'-nine-tails, but every stroke is vigorously *laid in* We pretend not to weigh the merit of his satire in the scales of rigid justice but, as some *jades* seem to have *winced*, it is fair to suppose that they are *galled*. Should this be the fact, we wish them nothing worse than that they may be shamed to manliness and virtue. Mo-y.

Art. 40 *The Origin and Description of Bognor, or Hothamton*; and an Account of some adjacent Villages (With a View of the former Place.) By J. B. Davis, M.D &c. Cr. 8vo. 5s. Boards. Tipper 1807

When a writer undertakes to construct a volume out of materials fitted for little more than the formation of a tolerably-sized advertisement, a liberal use must be made of epithets and metaphors, and every art of spinning and dilating must be put in practice. By laying the adjacent villages under contribution, and introducing two of Charlotte Smith's sonnets, with other scraps of poetry, Dr. Davis has had the proud success of filling 124 pages with a description of Bognor, &c. The sea is noticed as an element, as a bath, and as a

God; and of Bognor it is said, 'there the God of the seas receives all with open arms into his briny domain;' yet notwithstanding the attractions of this Neptunian hug, we do not find that Bognor is a favourite aquatic resort. Its buildings do not much increase; and Dr. D. admits that it affords no resource for intellectual pleasures. 'It may comprise in all fifty houses of different descriptions; but the greater part of them are occupied by resident families, so that visitors now find more difficulty than heretofore in accommodating themselves with apartments.'—In truth, Bognor is a retired watering-place, adapted to the accommodation of a few quiet genteel people, but is not calculated for *tag-rag and bob-tail*. It is very censurable, however, for its *promiscuous bathing*, with machines that have no awnings.

Bognor owes its origin to the late Sir Richard Hotham; who, between the years 1787 and 1793, constructed nearly all the buildings which it at present contains. Mo-y.

Art. 41. *An Index to the History of English Poetry by Thomas Warton, B. D.* &c. 4to. 9*s*. Lackington and Co.

We are invariable and pertinacious friends to Indexes; and, therefore, we thank the anonymous compiler of the present tables for having supplied the public with a convenience which he originally formed only for himself, respecting a work which he justly terms 'a noble treasure of poetical knowledge.' The index is arranged in separate parts for each volume, and the compiler claims for it the merit of being copious and correct 'as far as human diligence could succeed.' G. 2.

Art. 42. *A New System of Domestic Cookery*, formed upon Principles of Economy, and adapted to the Use of private Families. By a Lady. Second Edition, enlarged, and with ten illustrative Plates. 12mo. 7*s*. 6*d*. Boards. Murray.

We are fairly tired of inspecting books of cookery. The fate of Tantalus himself is scarcely comparable to it; and in addition to the grumblings which our office frequently calls forth, the *grumblings of the gizzard* on these occasions are really insupportable. This lady has set before us in description so many good dishes, that she has *made our mouths water*, in spite of the dry weather. If she would, at a future opportunity, carry her 'principles of economy' still farther, so as to adapt her receipts to the situation of Reviewers, in these hard times, we might perhaps give a Rowland of praise for her Oliver of pudding, that would please her palate. Do.

Art. 43. *Letters from the Mountains*; being the real Correspondence of a Lady between the Years 1773 and 1807. 12mo. 3 Vols. 13*s*. 6*d*. Boards. Longman and Co.

When we first glanced at the title of this work, we had not a very high anticipation of its claims: for in what respect the private correspondence of a lady placed in an obscure situation might be interesting or instructive, we could scarcely form a conjecture. Two well-written prefaces, however, soon gave us reason to alter our ideas; and an attentive perusal of the letters themselves converted our premature opinion into a full conviction of their merits. The engaging volatility of

of youth apparent in the early part of the correspondence, and the good sense of more ripened years, which prevails in the latter part, equally pleased us. The sentiments of the author, when occupying the various relative situations of a daughter, a wife, a mother, and a protégée, are truly praiseworthy; while the display of a warm and lively imagination, correct and animated language, and strokes of real genius, with which the letters abound, present still farther title to our approbation.

We understand that Mrs. Grant, whose name is not unknown to the literary world, is the writer of the letters which we thus sincerely recommend, particularly to female readers. W. Re-s.

Art. 44 *Hours of Leisure*; or Essays and Characteristics. By George Brewer. 12mo. pp. 351. 5*s*. Boards. Hatchard.

Mr. Brewer appears to have seen the world in a variety of characters, to have enriched his mind by science and observation, and to be capable of advantageously transmitting his sentiments to the public. The tendency of his writings is of the most beneficial kind, and lessons of the first importance in the conduct of life are delivered in a pleasing manner. Several of his papers were originally published in the European Magazine, under the title of "Essays after the Manner of Goldsmith;" and though the author modestly observes, "with many a length between," we are of opinion that they will bear to be associated even with those celebrated productions. Do

Art. 45. *A comparative View of the Plans of Education*, as detailed in the Publications of Dr. Bell and Mr. Lancaster. By Joseph Fox. 8vo. 1*s*. 6*d*. Darton and Harvey.

The object of this pamphlet is to prove that Mr. Lancaster is less indebted to Dr. Bell, than Dr. Bell to Mr. Lancaster; and that the publication of Dr. B. in 1797, exhibiting "an Experiment in Education, made at the Male Asylum at Madras," is very different from his subsequent accounts in 1805 and 1807; which Mr. Fox attributes to the information that the Doctor received from Mr. Lancaster's "Improvements in Education as it respects the industrious classes of the Community," &c. though, as he states, Dr. B. has not avowed his obligations in the same explicit manner as Mr. L. has done with respect to the clergyman. 'Dr. B.'s school at Madras,' he says, 'must be considered as a well regulated establishment on the European mode, with the addition of the Malabar custom of writing in sand;' while Mr. Lancaster's improvements in education are inventions to the following extent:

'1. By his system of order and rewards, together with the division of the school into classes, and the assistance of the monitors, ONE MASTER IS ABLE TO CONDUCT A SCHOOL OF ONE THOUSAND CHILDREN. Page 23.

'2. That by printing a spelling-book, or any other lessons for reading, in a large type, upon one side of the paper, and pasting the sheets thus printed, on a pasteboard, they may, when suspended to a nail against the wall, be read by any number of children; a method whereby ONE BOOK WILL SERVE FOR A WHOLE SCHOOL, instead of each child having a book of its own. Page 55.

'3. That

'3. That by the introduction of writing upon slates, and one boy spelling to his whole class any certain word, the boys in the class will instantly write it, going on in this manner for an hour or more; so that boys may write and spell one hundred words in the course of a morning. A METHOD WHEREBY FIVE HUNDRED BOYS MAY SPELL AND WRITE THE SAME WORD AT THE SAME INSTANT OF TIME. Page 49.

'4. An entire new method of instruction in arithmetic, wholly superseding the former method of setting sums in ciphering-books, or using books, as Walkinghame's, or Dilworth's Assistant for the four first rules. A Plan whereby ANY CHILD WHO CAN READ, MAY TEACH ARITHMETIC with the utmost certainty. Page 62.

'These are inventions concerning which not a syllable is to be found in Dr. Bell's Experiment made at the Male Asylum, Madras.

'5. Another most important circumstance is that the expence of education is reduced to almost a comparative nothing. Schools for three hundred children may be supported at the expence of seven shillings per annum each child; and for a greater number of children, the expence may be reduced to four shillings per annum each child. In the case of Mr. Lancaster's own school in the Borough Road, the expence did not exceed three shillings and six-pence per child, for the last year.'

Mr. Fox is also at issue with Dr. Bell as to the quantum of knowlege which ought to be given to the poor; and he wishes to learn the reason why the benefits of liberal education should be with-holden from the children of Britons, when they are extended to the *half-cast* despised children of India?

Mo-y.

SINGLE SERMONS.

A[illegible]. 46. *On the Translation of the Scriptures into the Languages of Indian Asia*, preached before the University of Cambridge on the 28th of June 1807, agreeably to the Institution of the Rev. Claudius Buchanan. By the Rev. John Dudley, M. A. of Clare Hall. 4to. pp. 39. 3s. Cadell and Davies.

The authors of the Buchanan sermons endeavour, no doubt, to make themselves acquainted with the subject on which they are appointed to preach: but we question the competency of our divines to decide the point which they are invited to discuss. We mean not to disparage Mr. Dudley's learning and abilities, which are eminently displayed in this discourse; though we must express our doubts respecting the stability of his argument. Is it a fact that 'we have hitherto kept the Gospel wrapped up in a napkin, notwithstanding the *Hindús* appear inclined to read its doctrines, perhaps to receive its faith?' The industry of the missionaries, and their slender success, are aukward evidences in favour of this proposition. If Sir William Jones 'made not one convert among his *Brahmén* friends,' can we represent the *Hindús* as inclined to receive our faith?

By a singular mode of reasoning, Mr. Dudley displays 'the pliant obedience of the *Hindú* to the religious institutions of his country,' in order to shew the probability of his conversion; observing that 'he will willingly submit to whatever guide he *may have learned* to approve:' but his absolute submission to whatever he may have learned to approve is a powerful obstacle to the new instructor.

Respecting

Respecting the mode in which the conversion of the people of Indian Asia is to be attempted, Mr. D. recommends a process quite the reverse of that which was pursued at the first preaching of the Gospel. 'The *Brahmin* must be gained before the *Súdra* will be turned. To begin with attempting the conversion of persons of the lower classes would in all probability be injurious to the general success of the Christian cause.' Our missionaries do not appear to have been so high-minded as this preacher in their efforts. They have been satisfied with humbler game than the learned and bigotted Brahmin; and even among the *Pariahs* they are said to have laboured to little purpose.

Because St. Paul when at Athens preached against idolatry. Mr. D. contends that our present relation to India makes it the duty of the British nation to declare the Unknown God to the ignorant in those regions. It has been often remarked that the cases are not similar, and that the missionaries cannot plead a divine commission for their visit to the East. Whether we ought now to disseminate our Scriptures by translation among the Hindoos is a question which must be decided by the natural probabilities of success, and to determine it we must consider the state of our power and the circumstances of the people.

Mo-y.

Art. 47. *On the Duty and Expediency of translating the Scriptures into the current Languages of the East, for the Use and Benefit of the Natives:* preached by special Appointment before the University of Oxford, Nov. 29, 1807. By the Rev. Edward Nares, M. A. late Fellow of Merton College, and Rector of Biddendon, Kent. 4to. pp. 70. 3s. 6d. Rivingtons. 1808.

Mr. Nares is not less strenuous at one University in support of the measure of immediately attempting the conversion of the Hindoos, than Mr. Dudley was at the other: indeed, if it be possible, he is even more sanguine than the Cambridge preacher. According to Mr. N., circumstances are favourable to the undertaking; and he thinks that we ought not to be discouraged 'by the *mere alarm* of opposing prejudices.' We are *here* told that 'thousands even of the Brahminical cast have been converted;' that many of the prejudices existing among them are friendly to the propagation of Christianity; and that 'the doctrines we wish to disseminate among them are already interwoven in their popular creed.' On this ground, he concludes that the preaching of the Incarnation, Atonement, and Trinity, would be acceptable to the Hindoos.—So very zealous is Mr. N. for these principles, that he asserts, in one place, with more ingenuousness than liberality, that 'he can scarcely bring himself in any way to call those Christians, who deny them;' and in another, that 'the doctrines of the Fall, Atonement, and Divinity of Christ, *alone give us a right* to go forth to proselyte the world.' It did not perhaps occur to him that, by his narrow plan of proceeding, he at one stroke unchristianizes more individuals in his own country than Dr. Buchanan's scheme would probably convert in the East for a century to come; and that his subsequent declaration, that 'the essential tenets of Christianity have more to do with the *heart* than the head,' cannot apply to all the doctrines which he enumerates as essential. Watchful over the established faith, he intimates the danger of disseminating

disseminating heresy by translations, and suggests a hint respecting the care which should be taken in providing versions of our Scriptures for the natives of the East.

Art. 48. *The Proneness of a Philosophizing Spirit to embrace Error*; with Remarks on Mr. Lancaster's New System of Education, pointing out its Defects and Errors with regard to Religious Instruction and Moral Management: preached at the Yearly Meeting of the Sunday Schools in the Collegiate Church of Manchester, and now published at the Request of the Warden and Fellows of the said Church. By the Rev. R. Barlow, Master of the Free Grammar School of Winwich. 8vo. Pamphlet. Printed at Manchester.

The proposition which stands as the title of this discourse may be pronounced to involve a contradiction, unless it can be shewn that a solicitude to avoid error is the most likely means of falling into it; in which case, the use of reason is a dangerous exercise, and the most ingenious declaimers against it ought modestly to suspect the stability of their own arguments as well as those of other men. As to Mr. Lancaster, he appears to us to have been very unfairly and cruelly treated. His amiable solicitude to avoid offence has been the ground of accusation. Because he wished to open his school to children of all sects, and did not introduce into his lessons of education any portion of those doctrines on which churches are divided, he is here charged with 'laying no foundation in the infant mind, on which to superstruct the edifice of christianity.' Is this true? Certainly not. As well might it be asserted that, when our Saviour himself preached his sermon on the mount, he laid no foundation for the superstructure of christianity. Yet Mr. Barlow asks 'whether it be not contrary to reason, subversive of every religious establishment, and of all order?' How social order can be disturbed, establishments subverted, and reason outraged, by merely instructing children in the amiable morality of the gospel, we are at a loss to discover. If Mr. Barlow has been led to such conclusions, it was certainly not by 'a philosophising spirit.'

CORRESPONDENCE.

If *Fidelis* will explain himself more fully, and confidentially, in a private letter, and indicate how an answer may be addressed to him, he may rely on a consideration of his proposal and on secresy.

Some unforeseen circumstances oblige us once more to postpone the continuation of our account of Mr. Fox's Historical work: but in our next number we shall certainly resume and probably conclude it.

The request of Mr. Lee is wholly inadmissible.

P. is received, but we have not *now* time for more.

The APPENDIX to this Vol. of the M. R. will be published with the Review for September, on the 1st of October.

☞ In the Rev. for July, p. 248. l. 29. put a turned comma after *synagogues*, and take it away from '*people*' in the next line. P. 270. l. 21. for 'betray,' r. *betrays*. P. 280. l. 7. for 'Severus,' r. *Servetus*. P. 285. l. 10. for 'with,' r. *in*.

Errors. pp. 367. 404, 437, 438.

THE
APPENDIX
TO THE
FIFTY-SIXTH VOLUME
OF THE
MONTHLY REVIEW
ENLARGED.

FOREIGN LITERATURE.

ART. I. *Code Napoleon*, &c.; *i e.* Discussions respecting the Civil Code, in the Council of State.

[*Article concluded from the Appendix to our 55th Vol.*]

ON opening the second volume of this interesting work, our attention was immediately attracted by a discussion on the *Law of Inheritance and Successions.* As this is a subject which forms one of the most important branches of civil legislation, and, in a particular manner, "comes home to men's business and bosoms," we shall enter into some discussion of this article.

Mr. Gibbon (vol. iv. chap. 4.) introduces his exposition of the law of Justinian on this point, by observing "that the personal title of a first proprietor must be determined by his death: but the possession, without any appearance of change, is peaceably continued in his children, the associates of his toil, and the partners of his wealth. This natural inheritance is protected by the legislatures of every climate and age; and the father is encouraged to persevere in slow and distant improvements by the tender hope, that a long posterity will enjoy the fruits of his labour. The principle of hereditary succession is universal; but the order has been variously established, by convenience or caprice, by the spirit of national

institutions, or by some partial example, which was originally decided by fraud or violence."

Among the Jews, the sons succeeded to the father's landed property, in exclusion of the daughters; so that the only fund for the provision of the daughters was the father's personal estate. The father might dispose of that part of his possessions to whom he pleased; and if he made no disposition of it, his children were intitled to it, in equal shares. If he left no son, his landed property descended to his daughters; and, if he had more than one daughter, it was divided equally among them. If he left neither son nor daughter, his father inherited; if he left no father, his brothers succeeded; and if he left no brother, the succession devolved to his sisters: but, on all occasions, the descendants represented their ancestors, and were called to the succession before their collaterals. The eldest son was invested with peculiar privileges; he had a right to a double portion of the estate, to the priesthood, and to the principal authority, or, as the Rabbins express it, to the kingdom among his brethren. The husband succeeded to the wife, but the wife did not succeed to the husband. If the husband had children by different wives, each of whom brought him landed property, the children of each mother were primarily intitled to her succession; and, on failure of those, the children of the other mother were called to it. On a general failure of heirs in the descending, ascending, and collateral lines, the land devolved to the state.

At Athens, females were entirely excluded from the succession. By the original jurisprudence of Rome, males and females participated equally in the inheritance; the Voconian law excluded females: but its provisions were gradually superseded by the riches and manners of the republic, first in favour of daughters, and afterward in favour of such female collaterals as were nearly related to the intestate. The law of Justinian admitted males and females equally to the succession, and an unqualified right of representation attended every line of the inheritance.

The Feudal Polity introduced a succession wholly unknown to any former system of jurisprudence. Under the successive appellations of *Munera*, *Beneficia*, and *Feuda*, fiefs were held, first, at the will of the donor; then, during the life of the feudatory; then, by the feudatory and his lineal heirs; and finally his collateral heirs were admitted into the inheritance. In most countries on the continent, the ascending is called to the inheritance before the collateral line: but, in England, the parent was never allowed to succeed to the child. In countries governed by the feudal law, the preference of males to females

is very common; and generally, females are received into the tenure in default of males: but the distinctive mark of feudal succession is the splendid prerogative assigned by it to primogeniture. The policy of most feudal countries allows a portion of the inheritance to the younger sons: but the great bulk of it is the patrimony of the eldest son; he represents the fief, is intitled to all its honours and profits, and is liable to all its burthens.

Our English law of succession is still more favourable to the eldest son. Originally, the sons inherited equally.

A law of Edward the Confessor directs that, on the decease of an intestate, all his sons shall inherit his property. It is supposed that William the Conqueror first established the right of primogeniture: but, so low as in the reign of Henry 1st, a law is found, which shews that, if the intestate had several fiefs, they were severally inherited by his sons, the eldest retaining the principal or first fief of his father. This is the last vestige of any favour shewn by our law to the younger males. As the law now stands, and has immemorially stood, their provision depends on the will of the parent. The feudal institutions of France were much more favourable to them. During the Carlovingian race, fiefs were devisible among all the sons: under the succeeding dynasty, traces of the prerogative of primogeniture are discoverable; in an early period of the Capetian dynasty, they became general; the final settlement of them was made by a constitution of Philip Augustus in 1210, which assigned the representation of the fief and the bulk of its possessions to the eldest son: but under the rights of frerâge and apanâge, some provision was made by it for the younger children.

By the *Code Napoleon*, children and their descendants succeed without any distinction of age or sex, or of whole blood or half blood, to their father and mother, grandfather and grandmother, and remote ancestors; and if the inheritance has descended to a child, it is immaterial, (except in respect to the consequences of half blood, which we shall afterward notice,) whether it descend to him from his father or his mother. The descendants inherit by the head, when they are in the same degree, and are called to the succession in their own right: but they succeed by the root, when they take by way of representation. If there be a total failure of lineal heirs, and the intestate survive both his parents, then his brothers and sisters, or the persons representing them in the descending line, are called to the succession, in exclusion of collaterals, and without limitation as to age or sex. If the intestate die without issue in the lifetime of both his parents, his brothers and sis-

ters and their representatives in the descending line are intitled to one half of the succession, and the parents may claim the other half; if the intestate survive one only of his parents, his brothers and sisters have a right to three-fourths of the succession; and the surviving parent has the other fourth, with the income, during his or her life, of one third of the remaining three-fourths.—If the intestate leave no heir in the descending line, and neither brother nor sister nor representative of brother or sister, the succession is divided in moieties between the paternal and the maternal line: but, if the heir in the ascending line has made any gift of property to the intestate, the property so given, or its value if it has been sold, returns to the donor.

The succession, to which the brothers and sisters become intitled, is devisible among them, if they are all of the whole blood, or all of the half blood, in equal shares; if some of them are of the whole blood, and some of the half blood, the succession is divided into two lines, one for the paternal, the other for the maternal brothers or sisters of the intestate; the brother and sister of the whole blood share in each line, the paternal brothers and sisters in the paternal line only, and the maternal brothers and sisters in the maternal line only.

The antient law of Rome allowed the parent an unlimited power of disposing of his property by will, so that he was at full liberty to disinherit his child; and this was part of the *patria potestas* which that law so liberally conferred: but, it being found that parents often disinherited their children without cause, the law gave the children, who had been unjustly disinherited, an action of complaint against such wills as inofficious, or in other words as wanting in moral duty, under colour that the parent was not of sound mind when he made his will. This supposed insanity was a mere fiction of law, to avoid the appearance of directly impugning the authority of the twelve tables, which explicitly gave all persons an absolute and uncontrouled power of devising their property as they might chuse. Parents were intitled to the same action for the inofficious wills of their children; and brothers and sisters, for the inofficious wills of their brothers and sisters. The parent, however, was considered as having satisfied his duty, if he bequeathed to his children a fourth part of his property; and even if he bequeathed them any thing, the complaint of inofficiousness did not lie, but the prætor gave the children an action to have their portion completed. The portion, being secured to them by law, was called the Legitime. By the Novells, Justinian increased it to one-third, if there were not more than four children; and to one half, if there were more than

than four. In some parts of England, particularly in London, till the 4th and 5th of William and Mary, custom reserved a reasonable part of the deceased's personal estate for his widow and children, for which the law gave them the writ *de rationabili parte bonorum*. The present law of Scotland secures to children their legitime or bairn's part, which is one-third, if the deceased leave a wife, and one-half, if he leave none. In this respect, the customary law of France was different in different provinces: but, generally speaking, the provincial customs allowed a legitime, and proportioned it to the number of the children. The Chief Consul expresses his approbation of the Roman law. The legislature, he says, should always have in view the preservation of moderate fortunes, which he calls the strength of the state. Too much subdivision reduces them to nothing, particularly if it occasion the sale of the mansion, which is the central point, and the alienation of which usually produces the extinction of the family. Agreeably to these suggestions, the *Code Napoleon* provides that a parent shall not, by act *inter vivos*, nor by will, dispose of more than one half of his property, if he leave only one legitimate child; nor of more than one-third, if he leave two or more legitimate children, the descendants of children representing them. If the deceased have no issue, but have heirs in the ascending line, both on the side of his father and the side of his mother, he may dispose of one half of his property; if he leave heirs in the ascending line, on one side only, he may dispose of three-fourths: if he leave no heir in the ascending line, he may dispose of the whole of his property.

The *Code Napoleon* expresses that illegitimate children have no right of heirship, but makes some provision for them. If the parent leave lawful issue, the illegitimate child is intitled to one-third of that portion of the inheritance which the law would have conferred on him, if he had been legitimate; if the parent have no lawful issue, the illegitimate child is intitled to one half of that portion: but the illegitimate child is excluded from this allotment, if the parent has provided for him, or taught him a trade. If the illegitimate child die without issue, the parent, who has acknowleged him, inherits his property; if no such parent be living, the lawful children of such parent succeed to it.

Our readers are probably apprized of the multiplied modes by which, through the medium of substitutions and *fidei commissa* in the civil law, and by the operation of entails and redemptions in the feudal law, property has been made inalienable. The code before us prohibits all substitutions, and every other restraint on alienation, with three exceptions; the em-

peror may declare the property hereditary; a parent may give the income of any part of his disposable property to any of his children for his life, with a limitation of the property itself to their children; and a person dying without issue may, in like manner, give a life interest to any of his brothers or sisters, and may direct the substance of the property to vest, at their deaths, in their children.

These are the principal regulations in the present Code respecting inheritance and successions. It is observable that it confines representation within the twelfth degree. Whether consanguinity should, in respect to succession and inheritance, be universally extended, was a great question both among the antient and among the modern civilians; the former contended for limiting it within the 10th degree, and the latter for its universal protraction;—the early canonists generally confined it to the 7th degree. In England, unlimited consanguinity is allowed in respect to the right of succession: but, in some other legal rights, it is confined to the fourth degree. Thus, in writs brought to recover landed property by persons claiming in the character of cousin, no one can maintain this writ if his common ancestor be removed higher than the father of the great-grandfather; that is, unless the common ancestor be within four degrees of the claimant. A good reason against unlimited consanguinity does not present itself to us; and we are at a loss to discover any ground for confining it to the twelfth degree. Henry IV. stood in the twenty-fourth degree of consanguinity to Henry the Third, his immediate predecessor.

One of the most interesting discussions in the Code before us arises on the *nullity of Sales for inadequacy of price;* or, to use the language here adopted from the Roman law, "the rescision of a sale on account of Lesion." The Roman law considered the sale to be void, if the property was sold for less than one half of its worth: but the equity of this law was a subject of much dispute among the civilians. One of the greatest objections to it is, that the seller and the purchaser stand in the same predicament to each other, and are equally intitled to the justice and the favour of the law; and therefore, if inadequacy of price should authorize the seller to annull the contract, excess of price should equally authorize the purchaser to set it aside. The Chief Consul contends for the rescision of the contract. His strongest argument is, that the seller should be more favoured by the law than the purchaser, because the seller is forced to the sale by his wants, and his family is injured by it: but the purchaser is perfectly free, and has the whole profit of the contract. The advice of the Chief Consul prevails;

prevails; and the Code orders that, if the property be not sold for five-twelfths of its value, the seller shall be intitled to an action for the rescision of the sale, though he has expressly renounced his right to this action in the contract of sale: but the action must be brought within two years after the contract; and the law extends only to the sale of real property, and to no sale by public auction.

In civil concerns, *Imprisonment* is confined to some cases of gross fraud, and of gross breach of trust, which are particularly enumerated. In all cases of debt, the person of the debtor becomes free by his making over all his property to his creditors: but this does not extinguish the debt; so that the future acquisitions of the debtor are still liable to the demands of his creditors. We think that this legislative provision deserves the serious consideration of every country in which imprisonment for debt is allowed. It is obvious that this imprisonment inflicts wretchedness on the sufferers, deprives the public of their industry, and makes them a heavy and destructive weight on the state: while the *Code Napoleon* restores them to comfort, gives the public the benefit of their toil, and frees the state from the burthen. Surely, then, the addition of physical and mental strength, which a state acquires by the abolition of imprisonment for debt, must be very great; and this advantage should not, for want of reflection, be presented by us to *Bonaparte.*

Towards the close of the second volume, we have an interesting discussion on the registration of Mortgages. By the Roman law, no publicity of a mortgage was necessary for its validity; and it should seem that the law of France, which required this publicity, was of a recent date. The *Code* before us prescribes a particular form of publicity, as necessary for the legal validity of a mortgage.

In our opinion, the *Code Napoleon* does honour to the persons by whom it was compiled. The general arrangement of the work appears to be very good: the divisions and subdivisions seem to be produced by the subject; and the attention of the reader easily follows them. The style is unaffected, nervous, and clear, and is perfectly free from the metaphysical subtlety and pomp of phrase with which the Institutes of Justinian are truly reproached. It evidently was the object of the compilers to effect a simple system of legislation; and, so far as we are able to judge, they have attained their object. The Discussions are also creditable to the parties: and the First Consul appears no where in a disadvantageous light. We certainly discover nothing assumed or overbearing in his manner; his expressions are sometimes quaint, and his language and turn of thought

have occasionally something of that peculiarity which marks his state papers: but generally his conceptions are just and his language is clear, and he always appears inclined to take the liberal side of the question. If the literary intercourse between the countries could be renewed, we shall endeavour to furnish ourselves with such works as will enable us to lay before our readers a complete view of the Napoleon legislation.

But.

ART. II. *Mémoire sur la Relation*, &c.; *i.e.* A Memoir on the Relation subsisting between the respective Distances of any five Points whatever, taken in space; to which is added an Essay on the Theory of Transversals. By L. N. M. CARNOT, of the French National Institute, &c. 4to. pp. 111. Paris. 1806. Imported by De Boffe, London. Price 8s. sewed.

EVERY plane figure is divisible into triangles, and therefore geometry of two dimensions may be made to depend on plane trigonometry alone: but science is extended by the theorems which express the relation between four points taken in the same plane. Moreover, in geometry of three dimensions, since every solid may be decomposed into triangular pyramids, and since a triangular pyramid has four solid angles, the relation between four points taken in space is sufficient in such geometry: but, passing beyond what is merely sufficient, we shall enrich geometry by determining the relation that exists between any five points taken in space; and it is this relation which M. CARNOT endeavours in this tract to establish, or, to speak more exactly, to represent by simple and regular formulæ.

The number of combination of five things combined two and two is $\frac{5 \cdot 4}{2} = 10$; and nine being given, the tenth may be determined. Previously to the solution of this general problem in geometry of three dimensions, M. CARNOT solves several preliminary and subsidiary problems; which, however, as he observes, are by themselves interesting; such are, to express in values of the sides alone of a triangular pyramid, all the parts that enter into the construction of that pyramid, that is, the angles which the sides form with each other, or with the faces, the radius of the inscribed and of the circumscribed sphere, &c.—To prevent references to other works, the author prefixes certain triogonometrical formulæ, such as

$$\text{Cos. } A = \frac{b^2 + c^2 - a^2}{2bc}$$

(A, B, C, angles; a, b, c, opposite sides)

$$\text{Sin. } A = \frac{1}{2bc}\sqrt{(2a^2b^2 + 2a^2c^2 + 2b^2c^2 - a^4 - b^4 - c^4)}$$ &c.

but

but he gives these formulæ without demonstration, and therefore, to a reader who in his progress wishes to make every step sure, reference to other works, or the enterprize of investigation, will become necessary. As M. CARNOT gave the above forms, we are rather surprized that he did not express their formation by means of factors: thus, in the preceding expression for sin. A, the quantity under the vinculum

$$= (a + b + c)(a + b - c)(a + c - b)(b + c - a);$$

so that, by the aid of factors, the area of the triangle, the radii of the inscribed and circumscribed circles might have been expressed. We mean only that these latter expressions should have been added, not that they supersede the use of those which the author has inserted; for, in many instances, his expressions, considering the end in view, are under the most convenient form.

In the pages preceding the 48th, several questions relating to pyramids, &c., which some may esteem curious, are discussed; and at the latter page we arrive at the formula which expresses the relation between ten lines that join, two and two, any five points taken in space, so that nine being given the tenth may be found. This formula is so far from being concise, that it contains 130 terms: but many of the terms are formed after the same law, and are symmetrical; thus if s and s' are opposite edges, then of quantities such as $s^4 s'^4$ we have fifteen. Again, of quantities such as $s^4 s' s''^2$ there are 30, and so on: so that putting F. G, &c. to represent such collections, M. CARNOT arrives at this formula:

$$F - 2G + 4H - 2K + 2L = 0.$$

'This extremely remarkable formula (says the author), and which is the particular object of this memoir, gives the solution of a multitude of difficult questions. For instance, this; four points being given in space, to find a fifth point from which the distances from the first four are in a given ratio, or which have among them any other given relation. Again: four spheres being given in space, to find a fifth which shall be tangent to the four others, or which shall cut off from them given arcs.'

The second tract in this thin quarto is an essay on the theory of transversals; and a transversal, according to the author's own definition, is a straight line or curve that traverses, after any manner whatever, a system of other lines, either straight or curved, or even a system of planes or of curve surfaces. This theory of transversals, he says, is in itself curious, and often furnishes very elegant demonstrations. A person who has paid much attention to any subject, and added

ed to either its variety or its extent, naturally becomes enamoured of it, and speaks of it in terms which to a less interested reader seem rather extravagant. In this predicament, we should say, M. CARNOT himself stands. He speaks much of the importance and curiosity of the subjects of his disquisition; yet, after no very negligent perusal, we cannot discover the precise nature or magnitude of the benefits conferred on science by the 'relation between five points,' and the theory of transversals. Is physical astronomy, or is any part of physics mathematically treated, benefited? Or can the registered formulæ be drawn forth on some future occasion, for the use and improvement of the arts? We rather think, but we do not mean hence to depreciate them, that these investigations, with regard to their importance, are to be placed in the same rank with the multiplied properties of the conic sections with which some treatises abound. With regard to the curiosity of the investigations as a source of amusement, we must confess, whatever cause may be assigned for the fact, that to us the entertainment afforded by these pages has been rather dull; and indeed, on the score both of profit and amusement, we place the author's little tract on the Metaphysics of the infinitesimal Calculus before the present, as well as before the formidable quarto on the Geometry of Position which we noticed in our last Appendix.

R.W.

ART. III. *Exposition des Opérations*, &c.; *i. e.* An Exposition of the Operations performed in Lapland, for the Determination of an Arc of the Meridian, in 1801, 1802, 1803. By Mess. *Ofverbom*, *Svanberg*, *Holmquist*, and *Palander*; the whole drawn up by JONS SVANBERG, Member of the Royal Academy of Sciences at Stockholm, &c. and published by the Academy of Sciences. 8vo. Stockholm.

THIS volume describes the operations, together with their result, which were conducted for measuring an arc of the meridian, before measured in 1736 by *Clairaut*, *Celsius*, *Maupertuis*, &c. In those preceding operations, the latitudes of the two extremities of the arc were determined by means of a zenith sector of Graham, and of observations made on δ and α Draconis. Yet, notwithstanding the fame of the artist and the tried skill and science of the observers, the Swedish and other astronomers have suspected the accuracy of the measurements; because, if we assume such measurements, the ratio of the diameters of the spheroid will come out different from the ratio afforded by operations conducted with the greatest nicety in France and elsewhere.

In

In a short preamble, M. *Melanderjelm*, who anxiously urged the necessity of a second measurement, informs the reader of several circumstances which rendered probable the supposed inexactitude of the measurement in 1736. The instruments, carried with difficulty over mountains, might have sustained some slight injury; the observers were unaccompanied (and this seems to have been a great omission) by an adroit workman: the zenith sector, therefore, when used, was probably not so exact as it ought to have been, and a slight difference in the determination of the latitude materially vitiates the result of the calculation. For these reasons, M. *Melanderjelm* urged M. *Svanberg* to undertake a voyage to Lapland, and proposed to the Academy of Sciences at Stockholm to appoint that gentleman to the expedition, the chief object of which was to examine the effect of the attraction of the mountains. His solicitations were successful. In 1799, M. *Svanberg* undertook the voyage; and the result of his investigation was, that the effect of the mountains near the measured base did not materially influence the accuracy of the former measurement. A new measurement therefore seemed requisite, to ascertain what other cause had existed for the error; a memoir urging its necessity was presented to the king; and, at the expence of the State, it was accordingly ordered.

The promoter of this object, too old himself for the practical execution of it, delegated MM *Ofverbom* and SVANBERG for that purpose; who departed from Stockholm for Lapland in 1801, and in their first expedition examined the localities and prepared signals. In their second expedition, they were accompanied by two assistants, and provided with their sole astronomical instrument, a repeating circle of *Borda*, made by *Lenoir*, under the inspection of *Delambre*; and *Delambre* sent with the instrument standards of the French metre and toise. This second expedition was begun in January 1802, and completed in March 1803.

In a second preface, M. SVANBERG speaks for himself; arguing, somewhat unnecessarily, concerning the utility of these kinds of operations, and the opinion of the antients on this point. He inclines, perhaps with some inexactitude of judgment, towards the suggestion of *Freret*, that the antients constructed their measures by a modulus which was the earth's circumference, or a part of it; and that the Nilometer and pyramids were the vast and stable registers of such measurements. Except in these particulars, however, we find nothing which does not become a mathematician, and from which a mathematician may not gain instruction. The first expedition was devoted to the erection of proper signals, and the

second

second commenced with observations on the pole-star, made at Malhorn, the most southern extremity of the arc, in order to determine the latitude of that place: but, from the inaccuracy of the first pendulum employed, the observations first taken were not introduced into the computations; and those on which the gentlemen relied were made with a second pendulum more accurate than the first, and which was by some accident left behind. With regard to the azimuth observations, they were indeed taken at both extremities, but M. SVANBERG has calculated those only which were made at Malhorn.—The result of the operations performed by these mathematicians differs from that which was afforded by the operations of 1736; and the writer, with some hesitation, attributes this difference to the observations made by the French astronomers. He is also corroborated in his opinion by certain discrepancies which he recognized in the observations made in South America by *Bouguer* and *Condamine*; greater than those which he supposes to exist between the Lapland measurements of 1736 and 1803.

M. SVANBERG's work is divided into four sections. In the first he describes the rods or rules used for measuring the base line, and the precautions and contrivances designed to ascertain and to ensure their rectilinear direction. Indeed, the Swedish Mathematician is so scrupulous that, from the properties of the Catenarian curve, he investigates what degree of curvature would be produced in the rods from a weight producing flexure, and what would be the error committed if they assumed a curvilinear form: the error was found to be insensible. In this same section, he also relates the peculiar circumstances of difficulty arising from the season in which their observations were made. From the dullness of the vaporous atmosphere, the signals placed at the extremity of the base could not be perceived, and the observers were obliged to remedy this inconvenience by stakes or piquets placed in certain positions. Having remarked some anomalous circumstances attending this operation, and ascertained their cause, the author, with his usual scrupulousness, computes the effect of that cause.

Section II. describes the trigonometrical operations, and investigates the theorems necessary to them: but M. SVANBERG first slightly discusses the proper form for signals, and then describes that which they used. It was a quadrangular pyramid, the prolonged axis of which carried a parallelogram with an opening in it: this opening was, when it could become so, the signal; and under other circumstances, the pyramid was the signal.—The instrument which served as a theodolite, and

which

which was used in determining latitudes, was (as we have already mentioned) *Borda*'s repeating circle. In the common use of this instrument, the resulting angle is divided by the number of observations: but M. SVANBERG doubts whether, by this method, we can find a value of the angle which is most probably the true value; and after certain calculations, which are not by many degrees made sufficiently intelligible to the reader, he proposes a new method of deriving the true angle from the angle which the instrument at the end of the operation exhibits. We do not here perceive much that is deserving of notice from its importance; and, besides, the first mathematician in Europe has, after examination, given his opinion decidedly in favour of the superior accuracy of the ordinary method. The errors are so small, that it is perhaps indifferent which method is adopted.

When *Borda*'s circle is used as a theodolite, the angles observed must, by a proper formula, be reduced to the horizon: such a formula is contained in this section; and M. *Delambre* (no mean name in astronomical science,) says respecting it, "*il* (*Svanberg*) *la deduit d'une maniere tres géometrique, plus rigoureuse et plus élégante que celle dont je m' étais servi dans mon memoire sur la détermination d'un arc du meridien; mais,*" &c. The latter part of the passage speaks of a new formula given by *Delambre*, and inserted in the first volume of the *Measurement of an Arc of the Meridian.*

M. SVANBERG also gives a demonstration of that elegant theorem, of which (we believe) *Legendre* is the author*. If, in a spherical triangle, the sides of which are very small compared with the radius of the sphere, from each of the angles be deducted one third of the excess of their sum above two right angles, the reduced angles of such triangle may be taken as the angles of a rectilinear triangle, the sides of which are equal to the sides of the spherical triangle. In this case, then, the triangle is solved as a rectilinear triangle.

Next follows the series of angles of position, from which M. SVANBERG formed his triangles.

The third section relates to astronomical observations; and as Polaris was the star observed in the determination of the latitudes, the author investigates expressions for the variations in latitudes dependent on the diminution of the obliquity of the ecliptic, and the precession of the equinoxes.

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* A demonstration of this theorem has been given in one of the numbers of Leyburn's Mathematical Repository, a work to which we have before alluded, and which well deserves the attention and patronage of mathematicians.

Section

Section IV. is intitled *the theory of the Spheroid*; for the author, intending the greatest exactness, calculates formulæ, from which parts of the arc of the meridian may be computed, supposing the earth to be an ellipsoid of revolution. If he be on the side of exactness, he is on the safe side: but is such exactness at all requisite?

By the comparison of *Bouguer*'s measurement with that of *Méchain* and *Delambre*, (executed during the Revolution,) the earth's excentricity is $\frac{1}{334,9}$:—by the comparison of SVANBERG with *Bouguer*, $\frac{1}{323,49}$ or, calculating the refractions according to *Prony*'s experiments, $\frac{1}{330,380}$;—and by the comparison of SVANBERG with *Méchain* and *Delambre*, $\frac{1}{307,405}$. In order to reconcile these quantities, he proposes some corrections of *Delambre*'s and *Bouguer*'s measurements, and thence puts down the excentricity, $\frac{1}{330,74}$.

This, no doubt, is a very important work, being an accurate and scientific account of a mensuration made in Lapland with as great attention to exactness, and on principles equally just, with those that have been performed in France and in England. We have heard but little of Swedish mathematicians and astronomers: but their late operations, and the present publication, must assign to them in the rank of science a very distinguished place. M. SVANBERG seems to have been thoroughly competent to the undertaking; and he made several of his computations on grounds more exact and precise than those which either the French or the English observers assumed. We wish that he had calculated the difference between the results from his more exact theory, (the spheroidal form of the earth, for instance,) and those which are derived from the common and more simple theory.

Three terrestrial measurements are now before the public, on the accuracy of which we may rely:—the Lapland measurement by SVANBERG; the French, by *Delambre* and *Méchain*; and the English, by *Mudge*;—and will not the superior excellence of our instruments, with the skill of the observers, render the last the most perfect?

For this production, of which *Delambre* speaks with the highest commendation, the French National Institute decreed to M. SVANBERG the prize of the medal founded by *Lalande*.

R.W.

ART.

ART. IV. *Bélisaire*, &c.; *i. e.* Belisarius, by Madame DE GENLIS. 2 Vols. 12mo. Imported by Dulau.

MADAME DE GENLIS has anticipated the involuntary exclamation, with which we received her present performance — "Another historical romance!"—and we do not appear to have been singular in making it, since she says that 'the journalists have repeated for the last five or six years, whenever a new romance has appeared, (that is, almost every week,) that it is a *bad species* of composition; that an historical romance cannot be a good book,' &c. To this lady's declaration that such a sweeping censure would have prompted her to burn all her plans of romances, if she had not been constantly encouraged and applauded by the public, a satisfactory answer might perhaps be given; and if we could flatter ourselves that our voice could penetrate into the chambers of the Thuilleries, where the fair author is now said to hold her residence, we should presume to whisper in her ear that splendid and agreeable talents may be employed in a bad species of composition: that the public must make the best of whatever is offered to their perusal, while it is incumbent on the guardians of literature to direct the efforts of those who write, to such objects as are best calculated to reward the general curiosity; and that the eagerness, with which readers of taste in both countries have purchased and admired the later works of Madame DE GENLIS, while it does homage to her uncommon powers of interesting and amusing, gives no more sanction to the *historical romance*, than our adoration of the immortal genius of Shakspeare expresses our conviction that the heterogeneous absurdities of tragi-comedy afford the fairest scope for the display of dramatic excellence.

We regret that the Parisian reviewers should have incurred the just displeasure of this entertaining writer, not only by condemning in the gross the style which she has adopted, but also by an unfair and false representation of one of her former productions. We trust that we are entirely free from this censure, however we may have participated in the sentiments from which she disagrees; and though the story of the siege of *La Rochelle* did not appear to us free from objection, we were far from incurring the guilt so accurately described by Dogberry—"Marry, Sir, they have *committed false report*, thirdly, they have *belied a lady*, secondarily, they are slanderers, sixthly and lastly, they *have verified unjust things*;"—and possibly the injured female might be excused, if she summed up all their offence in the words of the same indictment,—"And, to conclude, they are *lying knaves*." We wish, however, that she had been satisfied

tisfied with exposing their want of candor in the particular instance, without defending the work on another score, on principles so questionable as the following:

'It appears to me that in general it betrays littleness and pedantry to shew too much severity with regard to certain probabilities, in works of imagination; and if this severity should pass into a principle, we could no longer dare to exhibit any but ordinary scenes. In a romance, as in works of a higher nature, in poems, in tragedies, *every event, every circumstance* that is *possible, is admissible, if it were only for the purpose of producing surprise,* FOR *surprise is one of the means of pleasing:* but if that extraordinary situation produces a fine developement of feelings, it is ingenious and beautiful. We ought to be particular as to probabilities only in the conduct of persons relatively to their character. Two things should be rigorously exacted in all works of imagination: truth of sentiment, and well supported character. I repeat that in other respects, *provided the events and incidents be not physically impossible, there is nothing to be said;* nay more, *an absolute want of probability ought not only to be passed in silence, but pardoned, if great beauties result from it.* In one of the finest romances ever written, I mean Clarissa, it is utterly improbable that the modest, prudent, and timid Clarissa should abandon her paternal roof in order to take flight with a young man who is in love with her, and has the most profligate character: a want of probability which is so much the more inexcusable, that it gives the lie to the heroine's character; this fault is undoubtedly obnoxious to criticism, yet must be forgiven, in favour of all the beauties that result from it. Again, it is horrible and improbable that the haughty Lovelace should conduct her whom he passionately loves to a house of ill fame: but this dreadful idea gives birth to scenes so sublime, that, after having read them, we have no longer either the power or the right to criticise it.'

Even those who are least inclined to trench on the rights of fancy, or to clip the many-coloured wings of romance, will think that these doctrines are too much tinged with latitudinarianism, and too apt to betray into heresy. Without stopping to analyse the logic of the passage, by which few minds, we apprehend, are likely to be satisfied, it may be worth while to examine the two examples of improbability laid to the charge of Richardson; and to inquire whether, instead of serving as precedents for conducting a romance on such principles, they may not be more rationally considered as establishing a contrary rule, and recommending a contrary practice. In fact, the argument involves a confusion between the improbability of events and circumstances, which Madame DE G. is defending, and the inconsistency of character, which she severely condemns. The two *incidents*, or *events*, are deficient in verisimilitude, only because they are supposed to proceed from motives incapable of producing them, conformably to the general character and feelings of the actors in the story. Abstractedly contemplated, the

the elopement of Clarissa is so inconsistent with her principles, that we may pronounce it impossible: but the persecution and cruelty of her family, the threat of an odious husband, and the estrangement or absence of all the friends who could assist her, have always appeared to us to justify the only step by which she could extricate herself from the tremendous difficulties of her situation. Lovelace, on the other hand, in degrading Clarissa, whom he loved, by the polluted protection to which he consigned her, was impelled by violent and long excited passion to a deed which must have deeply wounded all the generous sensibilities in his nature, but which he found to be the only expedient for gratifying his desires.—If the motives in either case are insufficient for the conduct, Richardson has so far committed a fault: but surely a different kind of fault from that of accidentally assigning a lodging to Clara within a mile of the city which Valmore accidentally came to besiege; of making him accidentally take up his quarters in that very lodging; of bringing, through the sole operation of chance, her unknown father at the head of German auxiliaries to the aid of the besieged, and employing her suppositious parent as an incendiary among the rebels, all at the same important crisis; and finally of preserving the menaced life of the heroine by the fortuitous, but pantomimic, substitution of a bottle of physic for a dose of poison, which kills the dog to whom it is administered:—a tissue of events so very improbable, that it is above a hundred to one that either of them could ever have taken place; and which are finally effected, not by those extraordinary trains of circumstances which often produce the most singular results, but merely by that necessity which compels all authors of romance to contrive that their *dramatis personæ* should appear on the stage in a body, at the final close of the scene.

The remainder of the preface might have been properly reserved for a statement of the reasons which induced the ingenious author to compose a second romance, on a subject preoccupied by one of the most popular works of the last century. We deemed it probable that, rejecting the fabulous incidents of a life sufficiently romantic, Madame de Genlis would have embellished with the charms of her description, the conquest of Carthage, the flight of Gelimer, the heroic resolution of Zano, the glorious struggle and not dishonourable captivity of Vitiges, the twice repeated rescue of Rome, and the humanity of Belisarius towards all whom he protected or overpowered. On recollecting the private life of that consummate General, it appeared to us possible that the biographer of *de la Valliere*, *Montespan*, and *Maintenon*, might have added to the list of her distinguished heroines, that Antonina whose infidelity to

the bed of her hero is considered by Gibbon to have been atoned by her *friendship* for his person and her anxiety for his reputation; and that Theodora, whose capricious hatred could annihilate, while her unprincipled favour could transport to unmanly extasies, the firm, the resolute, the dignified destroyer of Carthage and saviour of Rome. No anecdotes could more perfectly exemplify the *Romance of Real Life*:—but we are here presented with only a few imaginary incidents, founded on the exploded supposition of the exile, blindness, and vagrant mendicancy, of the hero of *Marmontel*; whose name is mentioned principally to support the argument to which we have above paid some attention, by an enumeration of the most palpable and long detected absurdities of our old favourite, *Bélisaire.* The subsequent paragraph, however, closes the preface: —'On an historical foundation, which belonged to all the world, I have composed a work which has nothing in common with that of *Marmontel.* His political romance will always keep its place in the hearts of statesmen: mine perhaps will, for a few moments, amuse the leisure of women and people of the world, and that is enough for me.'

In one of the most solitary spots of the desert of the Thebaid, the ears of the hermit Arcadius were startled by the unusual sound of a human voice, and shocked with the execrations and vows of vengeance that flowed from a wounded spirit. Two paces from him, he found an old man chained to a rock, recently deprived of sight; whom, after having gently reproved his murmurs against Providence, he conducted to the peaceful asylum of his cell. It was Belisarius, who had received from his sovereign this reward for countless services and the most important victories. Unable to dwell on any subject but that of his merits, his misfortunes, and the future indulgence of his resentment, he is drawn by his host into a recital of the events of his life; the anchorite having rather irritated than consoled him by the confident assurance that his own calamities have even surpassed those of Belisarius.

This narrative comprises a summary of all the leading actions in which Belisarius had been engaged, related perhaps with rather more composure than the agonizing state of his mind could have warranted us to expect. The finest and most romantic incident is the most strictly historical, and relates to the conduct of Gelimer, king of the Vandals, after his army was defeated and his empire destroyed:

'That young and unfortunate prince (says Belisarius) was joined by his wife, who had the courage to be again united to him. Living on wild fruits, having no other refuge than a cave scooped by nature among terrible rocks, he and the handful of his brave followers seemed resolved rather

rather to remain in that desert place than to surrender. I passionately wished to seize his person, and lead him captive to Constantinople; and I neglected nothing to engage him to place himself in my hands: but all was useless. He appeared to us, from time to time, as if to brave us, on the height of a steep rock; we saw him there repeatedly, and admired the nobleness of his air, the beauty of his figure, and the grandeur of his countenance. One of his soldiers descended to the plain, and was brought to me; and I desired him to request that his sovereign would receive Pharas, one of my lieutenants, whom I wished to send to him charged with words of peace. Gelimer consented: a guide came to Pharas, bandaged his eyes, and led him to the top of the mountain Papua. Pharas was touched with the misery in which he found that brave and unhappy prince, and still more with his heroic firmness. Surrounded by his soldiers, he was seated on a rock. "You see," said he to Pharas, "the throne which remains to me: a cave is my palace, and here is my court! I have no longer any courtiers, I am no longer flattered: but these generous companions in misfortune are resolved to share my lot; they have made me a new oath of fidelity, that of dying with me in freedom in this desert." In spite of this language, Pharas fulfilled his mission; and he promised an independent station to Gelimer, which should be worthy of his birth, on condition that he would entrust himself to my hands, and follow me to Constantinople. "Never," replied Gelimer; "I will receive nothing from the destroyers of my country. Besides, what is it that you ask of me? peace? I can no longer wage war against you; my subjects, my army, my empire,—you have annihilated them all. What do you offer me? riches? I despise them. Independence? I enjoy it, and owe it only to my own courage. Under the pretext of succouring a prince base enough to arm a foreign power against his country, you have put an end to the Vandal monarchy. Faithful friends, what will you restore to your ally? a palace which was pillaged, fields plundered, and a depopulated land. In a few days you have been able to destroy a powerful empire, but you shall never overcome the constancy of Gelimer. As long as you inhabit this miserable country, I will remain on this mountain, immoveable as itself, inflexible as destiny; here you shall always see me, proud of my poverty, and haughty in my sufferings; here, if it be necessary, will I close my life; in this very spot will I hollow out my tomb; this rock shall cover my ashes; and of all the mausoleums of kings, this shall be the most noble and illustrious."

"Sire," replied Pharas, "Belisarius cannot, in the bottom of his heart, be the enemy of the brave; while he deplores your obstinacy, he esteems the greatness of your soul, and hopes that reflection will lead you to adopt a more moderate line of conduct. In the mean time, affected with your privations, he offers to send you provisions, and every thing that you can ask. "Then," said Gelimer, "let him send me a lute *, that I may sing the story of my

* The other two parts of the request might, we think, have been added, without violating the dignity of the tale—a sponge, to cleanse his wounds, and bread for his famishing wife and child. *Rev.*

calamities: it is the only thing that I can accept from him." This singular demand was granted: I had among my warlike music a great number of instruments, and many lutes; and I sent one to Gelimer, who immediately made use of it. Every day, after sunset, this prince, seated on the summit of his mountain, with his lute in his hand, made the echoes of the valley repeat his melancholy plaint; his proud and wild chant, which was always the same, had a certain charm, which detained our soldiers at the foot of the mountain, for the sake of hearing him.'

Belisarius proceeds to relate that a mutiny among his soldiers compelled the reluctant surrender of Gelimer, who afterward followed the triumphal car of his conqueror through the streets of Constantinople. "Gelimer (says Gibbon, whose picture we prefer to that of Madame DE GENLIS, or at least to our copy of it,) Gelimer slowly advanced: he was clad in a purple robe, and still maintained the majesty of a king. Not a tear escaped from his eyes, not a sigh was heard: but his pride or his piety derived some secret consolation from the words of Solomon, which he repeatedly pronounced—"VANITY! VANITY! ALL IS VANITY!" The laugh that broke from the royal captive, which is noticed by the historian as a singularity, is fairly explained in the romance by his stating to Belisarius, that on such a day, and at the same season, he had himself mounted the throne of Kilderic, and commenced his reign over a people who had then ceased to exist.

Some days after the General had finished his narration, he challenges his companion to a competition of misfortunes: but on the morning on which the promised history was to have been begun, he is awakened by the chant and the lute of Gelimer. That deposed king is his newly acquired friend; and the kindness received by him from one, on whom he had heaped every species of suffering, effectually appeases those revengeful sentiments which had transported him against the supposed authors of his misery. The two old men resolve to quit the hermitage, and inquire the fate of the wife and daughter of Belisarius; who has the satisfaction of hearing that his cruel punishment was not inflicted by his sovereign, as he had supposed, and by Justin the younger, the destined successor to the imperial throne, but solely by the perfidy of his rival Narses. He finds the empire, however, reduced to the extremities of distress and danger, and the imperial family torn by a thousand torments, occasioned by the ruin which threatens them in common with their subjects, and a strange complication of untoward amours. The only additional misfortunes that befel the hero were the death of his wife, the *famous* Antonina, which it could not have required much fortitude

to

to bear with calmness; and that of the Emperor, which is rendered less afflicting by the accession of two promising young sovereigns to the supreme power. The empire is rescued from all its perils by the exertions of the veteran hero; and, by a concurrence of most unexpected circumstances, all who deserve to prosper are made most *wonderfully* happy.

This romance abounds with the same principles of outrageous loyalty and submissive humility to the will of princes, which have distinguished the latter works of Madame DE GENLIS; and which, in the instance of Belisarius, appear to have been but too conformable to the truth of history. The high-minded chief talks of the loss of the monarch's favour as his own *ruin* and degradation, and of the deprivation of power and office as if it could lessen the value of his own character. This is too much like the language of our own times, which hails the premier (whoever he may be) as *the great man* of the day, and says, when a statesman resigns his place * from an alleged conscientious motive, "*that the course of his greatness is o'er.*"—This lady also takes some pains to exhibit her orthodoxy, by making Gelimer, the king of the Arian Vandals, a good catholic in his heart; which a little surprised us, when we recollected that he refused to accept the rank of senator, on account of his objections to the Athanasian creed. The difficulty, however, is not ill reconciled by the royal hermit's assertion:—though at the time of refusing the proffered dignity, says he, "I was perfectly disposed to renounce errors, which had been exploded from my mind even in my childhood, the *idea of trafficking my conscience* inspired me with horror. Of all earthly goods, my honour alone was left me; and I was determined to preserve it pure and spotless." This is certainly human nature, and the best part of human nature; and it may furnish an useful hint to those who fancy that a religion is to be *put down* by a system of exclusions.

We must not conclude without remarking a resemblance to two celebrated lines in Thompson's Agamemnon, which, if accidental, is curious; and if designed, is a judicious and happy imitation. We all remember the description of his feelings given by the faithful subject of the Argive king, when left alone on a desolate island by the hired banditti of Ægisthus:

> "All ruffians as they were, I never heard
> A sound so dismal as their parting oars."

Belisarius, speaking of his abandonment in the wilderness, exclaims: "How can I paint what I underwent at that moment?

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* See Mr. Canning's song, delivered at the celebration of Mr. Pitt's birth-day, when that statesman was out of office.

Judge of it, when I tell you that the idea of that dreadful separation from all nature filled me with such horror, that I trembled when I heard the satellites of the tyrant quit me and retire with precipitation; the flight of my assassins appeared like a desertion!"

An *historical notice* is subjoined to this story, which we are sorry to describe as rather a vehicle of spleen against other writers, especially *Marmontel*, than as a very useful collection of facts connected with the romance.

Den.

ART. V. *Histoire Naturelle des Crustacés,* &c.; *i.e.* The Natural History of Crustaceous Animals, &c. By M. LATREILLE.

[*Article concluded from the last Appendix*, p. 498.]

THE fourth, fifth, and sixth volumes of this elaborate publication are devoted to a new and summary exposition of the crustaceous animals; hitherto an ambiguous title, which had long perplexed the cultivators of systematical arrangement. As the reasons which have at length induced M. LATREILLE to assign to them a separate station result from an examination of their external and internal structure, they appear to us to be perfectly legitimate and satisfactory. In fact, our present state of physiological knowlege will warrant the conclusion, that the organization of the Crustacea is of an order superior to that of insects; since it usually comprizes a heart, or at least a system of circulation, gills instead of stigmata, a hard and calcareous case for *antennæ*, a more complex apparatus of feeding instruments, and a less transient existence, than are allotted to the bulk of insects, properly so called. Proceeding on these data, and keeping in view the discriminations and discoveries of his immediate precursors, *Lamarck* and *Cuvier*, the present author extends his definition of *Crustacea* so as to include under that term both the *Entomostraca* of *Muller*, *Lamarck*, &c. and the *Malacostraca* of the antient Greek naturalists; *Crustacea* thus denoting a class, and the two other denominations its principal divisions, or (as the author, somewhat unphilosophically, designs them) *sub-classes*.

British readers will, perhaps, expect that we should here pause for a moment, and enter our protest against the admission of all harsh sounds and uncouth phraseology in the nomenclature of science. With respect, however, to the composition of such works as that which is now before us, remonstrance would be equally tardy and unavailing; for the evil is not only committed but sanctioned. *Fabricius* was the daring

ring innovator; and the continental ear seems not only to have acquiesced in the rugged erudition of his vocabulary, but to welcome every new and pedantic term, regardless of its length, or the jarring of its elements. Hence the disciples of the Linnéan school, if they are solicitous to comprehend the writings of some of our most eminent entomologists of the present day, must encumber their memory with a novel and heavy jargon, and study to recognize their old acquaintances under some disguised, or very unfamiliar appellation. That many of the proposed alterations, in point of arrangement, are founded on accurate principles, we are willing to admit: but we must be allowed to regret that the language, in which they are announced, is so remote from simplicity, and from the easy comprehension of the uninitiated. Having premised thus much, in the way of general objection, we resume our analysis.

The crustaceous tribes, according to M. LATREILLE, are composed of animals 'destitute of vertebræ, with articulated feet, which are often ten in number, apterous, invested with a calcareous covering, furnished with four *antennæ*, palpigerous mandibles, with several jointed and imbricated pieces beneath, and feet destined only for walking, or swimming: sometimes they are covered with a horny or soft substance, with not more than the usual number of *antennæ*, and rarely any, mandibles naked, and unprovided with the numerous jointed pieces beneath, feet hookless, some of them apparently furnished with branchial processes, and two or four of them sometimes antenniform.'—This is a straggling and rather clumsy definition: but it embraces both the subordinate divisions already announced, and lays down some of the most prominent external characters,—a circumstance of infinite benefit to the practical student.

I. In the prosecution of his plan, M. LATREILLE first treats the ENTOMOSTRACA, which he thus characterizes: 'Mandibles always naked, or wanting. Four jaws at most. Body often inclosed in an univalve or bivalve case, more horny than calcareous or membranous, terminating in a point, or setigerous tail; eyes usually sessile; *antennæ* for the most part wanting, or apparently supplying the place of gills; feet clawless at the extremity; and some of them, at least, seemingly furnished with branchial appendages, and sometimes shaped like *antennæ*.' As the animals of this description, with a few exceptions, are very minute, and all of them inhabit the water, they are still very imperfectly understood. Most of the particulars, however, which *Swammerdam*, *de Geer*, *Geoffroy*, *Muller*, &c. have been enabled to observe relative either to their

structure or their modes of existing, are here stated with fairness and precision; and this recapitulation is followed by a brief notice of the methods of managing them, adopted by *Linné*, *Fabricius*, *Cuvier*, and *Lamarck*. We then enter on the regular developement of the author's own scheme of distribution of his first subordinate class, which he disposes into sections, orders, genera, and species. The two sections are intitled *Operculated* and *Naked*; and the first is subdivided into *Clypeaceous* and *Ostrachodes*. Before we proceed, therefore, we are again under the necessity of explaining terms. The first section comprizes all those individuals which are covered with a crust, or *operculum*. When this operculum presents the form of a shield, or buckler, the animal belongs to the *Clypeaceous* division: but, when it more nearly resembles a bivalve shell, its inhabitant is termed an *ostrachode*. The second section seems to be improperly denominated, since the animals belonging to it are not destitute of a crustaceous covering, though it is disposed in the form of a series of rings, of which the first is the largest. The orders comprehended under the first section are, *Xiphosura*, *Pneumonura*, and *Phyllopoda*; and those under the second, *Ostrachoda*, *Pseudopoda*, and *Cephalota*.

1. *Xiphosura*. This term, which is equivalent to *Sword-tailed*, has been retained in compliment to *Schœffer*, who first introduced it, as well as on account of its characteristic propriety. This family is chiefly distinguished by the presence of mandibles, and by simple feet, formed for walking or swimming: but, for its critical history, and the modifications of structure which exclusively characterize it, we must refer our readers to M. LATREILLE's minute and masterly details. Its only genus is *limulus*, whose definition, in course, accords with that of the order. The species here particularized are *heterodactylus*, *Moluccanus*, *polyphemus*, and *rotundicauda*; of which the first and last are described from dried specimens in the Parisian Museum; and the two intermediate were formerly included under *Monoculus Polyphemus* Lin. They are all natives of the seas of both the Indies, and are very common about the Moluccas, the coasts of China and Japan, and especially the West Indies and Carolina. The inhabitants of the last mentioned country ascribe a poisonous quality to the sting of the tail: but *Bosc*, who had frequent opportunities of observing and handling them, suspects that this is the language of prejudice; and their motions are so slow and circumscribed, that their contact, if hurtful, may be very easily avoided. In the hot summer evenings, they often approach the shore, and remain all night, half emerged from the water, the male usually resting on the back of the female, and both equally careless

careless of every thing but very instant danger. Some of them have been known to measure two feet in length, including the tail. A very small part of their flesh is eatable: but their eggs, which are numerous, are reckoned a great delicacy. They are frequently killed merely by turning them on their back in the sunshine, or by a fracture in their crust which usually proves mortal.

2. The *Pneumonura* are so denominated, because their tail seems to be furnished with branchial, or respiratory appendages. Their feet are simple, and formed for walking. They are parasitical animals, adhering to various fishes, frogs, tadpoles, &c. from which they draw their nourishment. They are all oviparous, and very small, the largest not exceeding four lines in length. This order comprehends three genera, viz. *Caligus*, with the tail formed of filaments, or tubes; *Binoculus*, with the tail of feathered laminæ, and no inflated feet; and *Ozolus*, with the same sort of foliaceous and feathered tail, and two inflated feet. The species are very few, and their history is generally obscure: but *Ozolus gasterostei* has been well described by *Cuvier* under the denomination of *Monoculus Gyrini*.

3. The *Phyllopoda*, or *leaf-footed*, have all their feet foliaceous, or branchial, and formed only for swimming or breathing. The general observations on this order are avowedly translated from the monography of the laborious *Schæffer;* and the summary account of its solitary genus *Apus* is, in like manner, borrowed from *Bosc*'s interesting history of the Crustacea. Here we cannot help remarking, much to M. Latreille's credit, that he uniformly avails himself of the most respectable sources of information, and is never ashamed to quote them. The two species of *Apus*, viz. *cancriformis* and *productus*, are described with neatness and precision.

4. The *Ostrachoda* have their body covered with a crust, resembling a bivalve shell, particularly that of the oyster, but more of a horny than calcareous consistence. From the anterior part of their body proceed two hairy filaments, disposed in a pencil, or branched like arms. Some have two distinct eyes, and others only one. The genera are, *Lynceus*, *Daphnia*, *Cypris*, and *Cythere*.

The characters of *Lynceus* are, pencilled *antennæ*, and two eyes. This genus, and its nine species, were instituted by *Muller*, and seem to have been unknown to former writers. Through their transparent bodies, the heart and intestinal canal are said to be discernible, though the largest species is only about two lines in length.

Daphnia,

Daphnia, also instituted by *Muller*, on the ruins of *Monoculus*, includes those crustaceous animals which have ramified *antennæ*, and one eye. From the results of the examinations of *Leuwenhoeck*, *Needham*, *Swammerdam*, *Schæffer*, *de Geer*, *Geoffroy*, *Muller*, and *Jurine*, we learn, among various other details, that these creatures have a constant rotatory motion in their solitary eye; that they cast their shelly and transparent case every spring; that, during that season of the year, they are oviparous, but viviparous in summer; that they vary in colour, being sometimes of a reddish white, sometimes greenish, and sometimes quite red, so as to induce the vulgar to believe that the water in which they reside has been converted into blood; that they are chiefly observed in spring and autumn; and that myriads of them are cut off by predatory birds and insects, but especially by the summer droughts, which dry up their native element. In the species *pulex*, (*Monoculus pulex* Lin.) one act of sexual union suffices for six successive generations.

The attributes of *Cypris* are, pencilled *antennæ*, and one eye. Several of the animals now included under this title have been described by *Joblot*, *Backer*, *Ledermuller*, and *Geoffroy*: but *Muller* formed them into a genus, and considerably widened its range. In all of them, the case bears a near affinity to a bivalve shell, which, by means of a ligament, opens and shuts at the pleasure of the animal. All the species inhabit stagnant waters, especially such as yield abundance of *confervæ*, *lemnæ*, and other aquatic plants. According to *Bosc*, some of them possess the singular property of shutting themselves up in their case, and retiring into the mud, till the water evaporated by the heat is replaced. They swim by means of their *antennæ*, which may be regarded as real fins, and which are susceptible of various combinations of motion. Like other tribes of this class, they cast their covering; a process which *de Geer* had occasion to observe, and which he has well described.

Cythere, which is nearly related to the preceding, is chiefly distinguished from it by hairy *antennæ*, by the absence of a tail, and by different habits. The five species, we believe, were all discovered by *Muller*, who also formed the genus. They are all marine animals, mostly haunting *fuci*, *confervæ*, and various zoophytical productions; among which they may be seen running nimbly in search of food.

5. *Pseudopoda*. Head confounded with the first ring of the body; feet apparently useless for walking. This order contains two genera, viz. *Cyclops*, with a lengthened body, and one eye; and *Argulus*, with the body ovate, and two eyes. *Amymone*

and

and *Nauplius* of *Muller* are, according to the recent observations of *Jurine*, only young individuals of *Cyclops*. Even *Argulus* appears to be of doubtful formation; and we may be allowed to observe that very considerable difficulty attends the investigation of these microscopical animals.

6. *Cephalota*. Head distinct from the body. The genera are, *Polyphemus*, *Zoea*, and *Branchiopoda*.

'The form of the body of *Polyphemus* is very singular. The head is round, composed of a scaly envelope, which invests a large mass, almost entirely black, moveable in all directions, in the interior of the head, and forming the only eye. The size of this organ is equal to a tenth part of the animal itself, which is an excessive proportion. Various small black lines proceed from its surface to the circumference of the scaly envelope, which we have just mentioned.

'This animal's body is divided into two parts by a strangulation. The first part, which *de Geer* terms the *thorax*, is the connecting point of the *antennæ*, feet, and tail. The second, which he terms *abdomen*, contains the eggs and the young.

'Its *antennæ*, or rather the arms, (that we may still preserve *de Geer*'s phraseology,) are attached to the two sides of the thorax, and nearly about its middle, or at a considerable distance from the head. They are composed of a long cylindrical stem, articulated to the thorax, and diverging into two branches, equally moveable, of considerable length, and formed of five joints, furnished with their long hair-like filaments, four of which issue from the articulations, and the three others from the extremity of the last joint. These seven filaments, which are moveable as the branches themselves, have a joint in the middle, which separates them into two parts, and adds to their flexibility.'

The transparency of the crust enabled *de Geer* to observe some of the internal parts, viz. the heart and the large intestine, as well as the existence of the young, in opposition to those who maintained that the *Polyphemus* was the larva of an insect. We suspect, however, that the male has never been examined.—The only species is *oculus*. (*Monoculus oculus* Lin.)

Zoea is distinguished by two very large sessile eyes, a thorax, and feet that are simply hairy, and formed for swimming. *Bosc* first established this genus, in consequence of having discovered the sole species, *pelagica*, that as yet belongs to it. This extraordinary animal, which he found only once, in the passage from America to Europe, and about six hundred leagues from the latter, is transparent like glass, and is rendered visible in the water by its eyes, and a small green spot. When its tail is folded up, it has the appearance of a globule, scarcely one quarter of a line in diameter, and traversed by a spine. It moves in all directions with wonderful velocity, and often turns on itself. Its feet are so minute, that they are discernible only in

in consequence of their incessant action. Somewhat analogous to this species appears to have been the *water bull*, or *flea*, detected in the sea by *Slabber*, and described with much interesting minuteness by that ingenious naturalist.

Branchiopoda. Two eyes placed on peduncles, body composed of a series of rings, feet with foliaceous appendages. The only species is the *stagnalis*, corresponding to *Cancer stagnalis* of the Linnéan system. The particulars of its structure and history, as far as they are known, are ably stated by the younger *Desmaret*; who likewise assisted the author in his illustrations of several of the genera.

II. MALACOSTRACA. The introduction to this second division of the Crustacea contains much excellent information, relative to the distinctive characters laid down by antient and modern zoologists, external and internal organization, habits, and modes of arrangement.—With respect to the first of these topics, we shall only observe that the author renders ample justice to Aristotle, who seems to have been better acquainted with the history of this family of animals than of any other; and also to *Lefrancq de Berkley*, a Dutch writer, whose name is hardly known to naturalists, though he was the first among the moderns who has treated of the Crustacea as distinct from Insects. The anatomical details are stated with too much precision to admit of abridgement, and would, at any rate, be scarcely intelligible without the aid of the plates: but we consider them as forming a very important part of this preliminary dissertation. The view of the economy of these animals, which is here exhibited, is also well calculated to fix the attention of the curious inquirer. The striking phænomena of the gradual re-production of their lost or mutilated claws, and of their annual *moulting*, or change of covering, including that of the *stomach*, are sufficiently established by a recital of conclusive observations and experiments. We are likewise informed that the greatest number of *Malacostraca* live either solitary, or in small groupes, though some congregate in immense crowds, and are not easily compelled to relinquish their favourite haunts. They have the faculty of walking, or swimming, either forwards or backwarks, or even in a lateral direction. Some species leap and spring with surprizing agility, and others march with such rapidity that a man can scarcely overtake them. Though frequently found among marine and aquatic plants, they are purely carnivorous, and subsist on dead or living animals. They abound most on the shores of America and the East Indies, where they sometimes attain to a great size, and are often troublesome. From the slowness of their growth, it has been

inferred

inferred that some of them are capable of living during a whole century: but they are exposed to such multitudes of enemies, to such a variety of accidents, and to such a constitutional crisis in the moulting process, that few are supposed to die of old age; and myriads are devoured by fishes, birds, and even mollusca, in the early stages of existence, when they are incapable of self-defence. Thus, by a wise provision of nature, a long-lived, carnivorous, and prolific race, which, if abandoned to the uncontrouled energies of its own resources, would soon over-run large districts, has bounds set to its multiplication and ravages, and administers at the same time to the sustenance of other tribes. Some of them furnish a nutritive and delicate food to the human species: but others are reputed dangerous, either from the purgative quality of their eggs, or from some unknown cause. In some parts of the West Indies, the inhabitants attribute this noxious property to the juice of the Manchineal (*Hippomane Mancenilla*), but *Jacquin* has assured us that the animals never touch this fruit; and the most recent observations seem to prove that they are solely carnivorous. Some of the crabs about the island of St. Domingo, it has been alleged, contract a deleterious quality from coming in contact with submarine copper veins: but this hypothesis requires confirmation. — As the larger eatable sorts are liable to speedy corruption after death, it is customary to boil them alive; and, in order to prevent the separation of the limbs from the body by the impression of sudden heat, the cook too often protracts their sufferings.

'If exposed for some time to the air, the malacostracous animals become dry, and may thus be formed into collections: but this method is liable to serious inconveniences. If the weather be hot and moist, their flesh rapidly decays, and blackens; their articulations separate, and their limbs fall asunder from the trunk: to which disadvantages we must add the offensive smell which they emit when in this state. Moreover, the larvæ of *anthrena* and *dermestes*, and those of some other insects, find in the fleshy substance of the body, though dried, a favourite aliment; and they insinuate themselves into it in great numbers, and, gnawing all the cartilaginous membranes which connect the articulations, finally sever all the pieces from one another. It is, indeed, possible to cement all these fragments, but not without much trouble and waste of time. We would, therefore, preferably recommend the plan of emptying them as completely as circumstances will admit, and subjecting them to the moderate heat of an oven. The disunion of the joints might, at the same time, be obviated by passing wires through the claws, especially the two fore claws; and destructive insects must be kept at a distance by the preservative of which we gave the recipe in the second volume of this history. Owing to the very fragile nature of their *antennæ* and limbs, the conveyance of these animals requires so much precaution,

that

that I would even advise those persons who are desirous of transporting them, and travellers, to spare themselves the trouble of the above preparation, and to follow the method prescribed by *Bosc*. Let each crab, when yet alive, be wrapped up in a piece of linen cloth, and put into diluted spirit of wine, in which a large quantity of soap has been dissolved. When these animals have reached their destination, they are to be taken out of the barrel or vessel in which they were contained, and, after having their feet, *antennæ*, &c. extended, they should be dried in the shade, and then permanently placed in glazed drawers, or cabinets constructed for the preservation of insects. Crustaceous specimens, thus prepared, are not liable to the attacks of insects, their articulations are conveniently consolidated, and their colours are less subject to change, than when they are prepared in the other way. The small *Crustacea* should be put into spirit of wine, and allowed to remain in it, because desiccation would quite disfigure them.'

Crabs may be kept alive for a considerable time in a moist place, or among fresh vegetables: but care should be taken not to cover them with water which cannot be frequently renewed; since they quickly exhaust all the air contained in it, and consequently cease to breathe. They will live much longer when their feet only are plunged in water; for then they breathe the external air.

Without staying to particularize the methods proposed by other naturalists, we shall now glance at that which M. LATREILLE has chosen to adopt and illustrate.—His characters of the *Malacostraca* are, 'palpigerous mandibles, several rows of pieces in the form of palpi or jointed jaws, in the mouth; four *antennæ*, of which none are branchial; from ten to fourteen feet, solely destined for motion; *tarsi* with a corneous hook at the extremity; covering or annular segments of the body, calcareous; eyes often pedunculated, and always two in number.'—Animals of this description he distributes into two orders, viz. *Decapoda* and *Branchiogastra*. In the first, the head is confounded with the thorax, and the feet are ten in number; while in the second, the head is distinct, the gills are external, and the number of feet generally exceeds ten.

1. The *Decapoda* are subdivided into two sections, namely, the *Brachyura*, with the tail shorter than the body, terminated by a single piece, and destitute of foliaceous appendages at the end; and *Macroura*, having the tail at least the length of the body, and terminated by several foliaceous appendages. This order is farther dissected into families, and groupes of families, and modifications of these groupes: but we shall be contented to hint at the more important construction of the genera. Of these the first is *Cancer*, with the crust little raised, and the feet on one line; a definition which obviously restricts

restricts the former latitude of the term. All the species inhabit the sea, and frequent those situations which afford the best shelter against the violence of the waves, and the search of their enemies, usually concealing themselves in the clefts and fissures of rocks near the shore. With the tide of flood, and especially during the night, they approach the beach, to lay hold on the marine animals which the waves have dashed against the rocks, and have thus either killed or wounded. Being aukward swimmers, and rather tardy walkers, they are often left dry, when they draw up into some retired corner, and lie as snug as they can till the return of the tide. At the moulting season they lie concealed in the crevices of rocks, at the bottom of the sea. On our shores, they are most abundant in summer, but most in season in the spring.—Here we feel ourselves constrained to remark, once for all, that the respective species are passed in review with provoking brevity; a circumstance which gives an air of synoptical abstraction and dryness to the work, considered as a whole.

Dromia. Crust very protuberant; hind feet re curved on the back. The only European species is the *caput mortuum*, which is found in the Mediterranean, and which, as *Linné* remarks, is like a human head that has been long buried. It muffles itself up in a hood, or cloak, resembling an argillaceous integument, or a bit of old leather, but which is really the *alcyonium domunculus;* and, shrowded in this strange disguise, it deceives both its enemies and its victims. The exotic species are, *artificiosa* and *rumphii*, of which the latter is the most common in collections. It lives at the bottom of the East Indian seas, concealing itself under the sand, and skulking behind the valve of a shell, the more readily to surprize the smaller fishes.

Hepatus. Fore-feet notched like a cock's-comb, the exterior and palpiform pieces of the mouth having the second joint of their internal stem pointed.—*Fasciatus*, an inhabitant of the American seas, but whose manners are unknown, is the only species.—*Calappa.* Crust dilated at the posterior angles, fore-feet much notched.—*Posternus.* Eyes short, or not extended to the anterior angles of the crust. Some of the species afford delicate eating.—*Matula.* All the feet formed for swimming. The few species belong to the warm regions of both continents.—*Ocypoda.* Crust nearly cordate, or rhomboidal, eyes supported on a foot stalk, which extends along a large portion of the anterior margin of the crust. To this genus belong some of the land crabs of the West Indies, of whose history many curious details may be found in *Bosc*'s *Histoire Naturelle des Crustacis.* — *Podophthalmus.* Hind feet only

formed for swimming, eyes very long. The *spinosus*, a native of the East Indies, and synonymous with *Posternus vigil* of *Fabricius*, is the only species.—*Grapsus*. Crust square, eyes seated in the lateral angles of the anterior margin of the crust, which is curved. Several of the species display a beautiful richness and variety of colouring, whence they are denominated *painted*; and they reside chiefly on land, in America and the West Indies. Their manners, as observed by *Bosc* and others, are here recorded at considerable length.—*Porcellana*. Hind feet by much the smallest; exterior *antennæ* situated behind the eyes, turned out, and very long. This is a marked and well defined genus: but the history of the few species appertaining to it is little known.—*Pinnotheres*. Crust nearly orbicular, internal stems of the exterior and palpiform pieces of the mouth re-united at their base.

'These Crustacea are generally very small, and live within certain bivalve shells, as muscles, cockles, &c. The *paguri* assume the exclusive property of the univalves on which they seize: but the *pinnotheres* keep company with the *moluscæ*, into whose habitations they intrude. It should seem that those of the muscle tribe are most liable to be visited by these troublesome guests, about the end of autumn; at least, if I rightly recollect, the Parisian venders have told me so. It is commonly believed that these crustacea cause much uneasinesss to those who eat them with muscles, by inducing violent cholics. I have not examined how far this opinion is well founded: but, without absolutely denying the fact, I must confess, that I can scarcely believe it. As the flesh of the *pinnotheres* forms a very small mass, the substance of their crust should rather be regarded as the noxious part of them: now this substance is merely calcareous, and I cannot conceive how it should exercise any mischievous action on the coats of the stomach, or of the intestines. Yet, as we are often deceived with the finest reasonings in the world, it will be better to suspend our judgment, lest we inspire a false sense of security, and in the present instance to attend wholly to observation.'

The cause of the alarming symptoms which sometimes occur, on eating muscles, seems not hitherto to have been satisfactorily explained: but the fact is unquestioned that they sometimes do occur, and it merits the investigation of the medical faculty. The opinions of the vulgar are not *always* erroneous; and we see nothing absurd in the supposition that certain minute, like certain large, crabs, may be endowed with deleterious properties: in which case, the quantity of poisonous matter that acts on the system will depend on the number of these animals that are received into the stomach.

Maia. Crust triangular, and very uneven; apparent extremities of the exterior and palpiform pieces of the mouth

rounded, and very obtuse. Most of the species owe their protection to the extreme roughness of their surface, by which they are confounded with the adjacent rocks or stones, especially when they lie in a contracted and tranquil state, as they usually do, on the appearance of danger.—*Macropus.* Crust triangular, very unequal, projecting into a snout, eyes prominent, and uncovered; exterior and palpiform pieces of the mouth elongated; feet very long, and very slender. The *sea-spiders* of the antients.—*Leucosia.* Crust ovate, inflated, and pointed; *antennæ* scarcely apparent; exterior and palpiform pieces of the mouth very hard, with their apparent extremity tapering to a point. These are important characters, since they preclude the confusion of former systematists, arising from the singular varieties which prevail in the species; all of which, however, exhibit a peculiar form, and a bright polish. Being incapable of swimming, they keep at the bottom of the sea, and are cast on shore by the waves. When they apprehend danger, they gather their feet under their bodies, and remain stationary till it is past. They are not lively in their movements, and often escape destruction by the smallness of their size, and the hardness of their covering. To this last circumstance it is probably owing that the greatest proportion of fossil *Crustacea* belongs to this genus.

Corystes. Crust oval, exterior *antennæ* long, projecting, and approximated under the eyes; exterior and palpiform pieces of the mouth lengthened. Like some of the species of *Dromia*, those of this genus carry on their back extraneous bodies, such as the valves of shells, bits of fucus, sponge, coralline, &c., so as to conceal themselves from their enemies and the animals on which they subsist.—*Orithyia.* The posterior feet are only formed for swimming. The only species is *mammillaris*, a native of the Chinese seas.—*Ranina.* Fore-feet terminated by a single falciform claw; the extremities of the others formed for swimming.—*Pagurus.* The fore-feet with two claws; the animal parasitical. To this genus belong the Hermit-Crab, and others, which take possession of such empty shells as suit their dimensions, and thus at once protect the softer parts of their crust from injury, and lie in ambush for their prey. *Swammerdam*, with a perversity of observation which in him was almost unaccountable, maintained that these shells were produced by the crabs which occupied them. As they increase in size, they move to a more capacious lodgement, and frequently wage furious contests for the possession of the same residence. If brought near the fire, they will crawl out

of their portable habitation. The *araneiformis* may often be observed, in summer, on our own shores, filling the shell of some species of *Helix* or *Turbo.*

Albunea. Fore-feet terminated by a single claw, *tarsi* conical, and falciform. The manners of the two species are unknown.—*Hippa.* Fore-feet like a simple oval piece; *tarsi* compressed.—*Scyllarus.* All the feet terminated by a single conical joint, lateral *antennæ* notched. The species are common in Barbary and Egypt, but rare in the north.—*Palinurus.* All the feet terminated by a single conical joint; exterior *antennæ* long, setaceous, and spinous. The animals belonging to this tribe affect stoney shores, and in winter resort to the mouths of rivers. They are sometimes a foot and a half long, and are in high request as an article of food at Marseilles, and along the Mediterranean.—*Galathea.* Fore-feet terminated by two claws. This genus is nearly allied to *Astacus*: but M. LATREILLE has judiciously stated the points of difference. One of the species, which inhabits the Brazilian coast, is denominated *phosphorica*, from the circumstance of its shining in the dark.

Astacus. Fore-feet, and the extremities of the two following, terminated by two claws; *antennæ* inserted on the same line; the lateral, with a spinous peduncle, and no lateral scale; the intermediate short, and with two filaments. As this genus includes both the *Lobster* and the *Cray-fish*, which have been long familiar to observation, its illustration is extended to a considerable length, but adds little to the information which had been already acquired.—*Alpheus.* Differs from the preceding by the presence of a scale at the base of the peduncle of the lateral *antennæ.*—*Penæus.* Fore-feet terminated by two claws, exterior *antennæ* accompanied by a bifid and spinous scale; the intermediate inserted higher, and with two filaments.—*Palæmon.* The first two or three pair of feet terminated by two claws; intermediate *antennæ* situated above the others, and with three filaments.—*Crangon.* Fore-feet terminated by a single crooked claw.

2. *Branchiogastra.* In this order, the first genus is *Squilla*, which is thus discriminated:—exterior *antennæ* simple, and furnished with a scale, the intermediate with three filaments; palpiform pieces of the mouth resembling feet, and terminated by a hook, or claw; three pairs of feet terminated by a simple and hairy joint. The general description of this tribe is chiefly abridged from the more ample details of *de Geer.*—*Mysis.* Two simple, and two bifid *antennæ*, the exterior furnished with a foliaceous scale; fourteen feet, terminated

by a claw. — *Phronima.* Ten feet, those of the third pair longer, terminated by two claws; the others ending in a hook, appendages at the tail. The only known species, *Sedentaria*, was first noticed by *Forskael*, in his *Fauna Arabica*:— "an extraordinary animal of its kind," says he, "for it inhabits a house of an extraordinary architecture, remarkable for its cubical, swoln, channelled, and gelatinous appearance, possessing a certain degree of consistency, and open at both ends. Here it remains in a bent posture, often changing its place, here it deposits its eggs, and here the young find a cradle at their birth."

Talitrus. From ten to fourteen feet; *antennæ* simple; the intermediate placed above the exterior, and shorter than their peduncle; tail with articulated appendages. This genus has been detached from *Gammarus* of *Fabricius*, on account of the peculiar structure and disposition of the *antennæ*. —*Gammarus.* Fourteen feet; exterior *antennæ* with a small filiform division; the intermediate placed above, and longer than the peduncle of the former; tail furnished with articulated appendages. —*Caprella.* Ten or twelve feet, closely paired, and extended; body filiform; no tail, nor jointed appendage at the end: a genus retained from *Lamarck*, comprehending *linearis*, (*Cancer Linearis* Lin.,) and *ventricosa.* (*squilla ventricosa* of *Muller.*)—*Cyamus.* Feet short; those in the middle spurious, the others terminated by a claw; body large; neither tail nor jointed appendages: includes only one species, viz. *ceti.* (*Oniscus ceti* Lin.)

The new classification of the *Crustacea*, which we have thus rapidly sketched, is suitably illustrated by neat and accurate engravings; and it may certainly be regarded as an ingenious and elaborate attempt to facilitate our acquaintance with this department of animated nature. The impartiality of criticism, however, requires us to state that the author's provisions are more scientific than commodious, that his subject is needlessly frittered down into minute distinctions, and that his efforts have been chiefly directed to re-mould the materials of others, rather than to add to their amount.

Muir.

ART. VI. *Description de Paris*, &c.; *i. e.* A Description of Paris and of its Edifices, with an Historical Sketch and Observations on the Character of their Architecture, and on the principal Objects of Art and Curiosity which they contain. By J. G. LEGRAND, Architect of Public Monuments, and Inspector of the Buildings now constructing in the Commune of Paris, Member and Secretary of the Board of Public Works in the Department of the Seine, and of several Scientific and Literary Societies; and by C. P. LANDON, Painter, formerly Pensioner of the French Academy at Rome, Member of various Societies, Author of the Annals of the Museum, &c. &c. Enriched with more than one hundred Copper-plate Engravings, and an exact Plan of Paris and its Embellishments. Vol. I. 8vo. pp. 211. and 31 Plates. Paris. Imported by De Boffe, price 12s. 6d.

PUBLIC edifices in great cities constitute their principal ornament; and in the style of their architecture we may discover the state of that science, as well as of the arts in general, at the period of their construction. Paris, like almost every other overgrown metropolis, was originally of small extent; and its history, if we may credit French antiquaries, may be traced to the most remote ages. According to certain writers, the Trojans were only a colony from Gaul; some of whom, when Troy was demolished, returned to their original country, and the beautiful Paris being among them, his name was given to the capital of the French empire: but this mythological account belongs rather to romance than to history; since, if Paris was named after the Trojan prince, it is not easy to account for the appellation *Lutetia*, conferred on it by the Romans. Others tell us that this city derived its present denomination from being built near a celebrated temple of Isis, *Par-isis*; and others from the two words *par* and *ys*, which are said to signify *man of the vessels*; because originally Paris consisted only of the island in the Seine, which is now called *la cité*, (the city,) and the inhabitants were occupied in commerce by water. Nothing satisfactory, however, seems to be obtained as to the origin of its present name, and little more as to that by which the Romans designated it: but the different epochs of its history under the Merovingian, Carlovingian, and Capetian dynasties are traced in the volume before us, and the superficial extent of Paris under various monarchs is given. In the time of Julius Cæsar, 56 B. C., it measured only about 44 *arpens*, or acres; in the reign of Francis I. 1414 *arpens*; under Louis XIV. and XV., 3919; and under Louis XVI. in 1788, it measured 9858 *arpens* and three perches, and might then contain about 26,000 houses. At that period, the city is represented as advancing in extent and grandeur: but, observes the author,

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'The Revolution then commenced, which produced nothing but ruins; the Bastille was demolished; and at this signal all the monuments of art were threatened to be involved with it in destruction. The barriers of Paris were mutilated; many churches were violated and defaced; others sold and pulled down. The statues of our kings were broken in pieces or melted; and images of wood or painted bricks were substituted in their room.'

This painting *en noir* of the Revolution serves as a back-ground to the figure which is next presented to our notice. The new idol is thus introduced: 'At length a young hero reigns in France, and Paris recovers all its splendour. Projects of public utility and magnificence truly royal are conceived, and carried into execution with unexampled dispatch.' An enumeration of the recent improvements of the French capital is subjoined, by which it appears that both in beauty and accommodation this city is rapidly advancing.

As this volume, or rather this first part of Vol. I., is wholly occupied with the sacred edifices, it presents us, after the historical sketch of the city, with some general observations on the churches of Paris. Here the author distinguishes four or five separate architectural æras, marked by an appropriate style of building and decoration:

'The first may be called the *antient Gothic*, examples of which are the churches of Notre-Dame, St. Germain-des-Prés, St. Etienne-du-Mont, St. Gervais, and the Holy Chapel of the palace, though more rich and more elegantly worked *.

'We may consider the church of St. Eustace as *the passage from the Gothic to the revival of the arts*, if we are to judge of it by many details of Grecian and Roman architecture, and by those very fine and delicate ormanents, entirely unknown in the antient Gothic, of which we have been speaking, and which must not be confounded with the *Gothic antique* †; models of which are afforded by most of the churches of Italy, but are wanting in Paris.

'The *modern style* is that in which all the conventual and parish churches of the age of Louis XIV. were erected, and which is often known by the appellation of *French architecture*, because it was in this celebrated æra that many architects, such as *Mansard*, *le Vau*, *le Mercier*, &c. acquired fame by the numerous edifices of all kinds which they constructed, in a style much resembling that of the Ro-

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* All these buildings, however, are not in what we call the *pure* Gothic style, but admit mixtures of Grecian or rather Roman architecture, as may be seen in the front of St. Etienne-du-Mont. *Rev.*

† This is defined to be a composition of fragments and antique pillars in a picturesque style, forming large masses of a beautiful proportion, of which Venice, Sienna, Pisa, Florence, &c. exhibit many examples. *Rev.*

mans, and differing from that which had previously been fashionable in France.

'The conventual churches of the Assumption, of St. Mary, of St. Anthony, of Val-de-Grace, of the Sorbonne, of the Invalids, of the Quarte-Nations, and of several more, may be cited as examples of *the modern style*; between which and the monuments of Rome we may distinguish many shades both of resemblance and of dissimilarity; for the architects of this age, being actuated by a sort of national pride, while they closely copied these models, endeavoured to disguise their obligations, and were thus impelled to the creation of a French architecture.

'The age of Louis XV. and Louis XVI., in the churches of St. Genevieve, (called under the republican regime *the Pantheon*,) of the new Magdalen, of St. Roch, in the porticos of the churches of St. Sulpice, of St. Eustache, in the chapel of Beaujon, and in the parish church of St. Philippe-du-Roule, affords instances of the endeavours of our architects to restore the taste of the antient Romans; or a style more grand, more striking, more chaste, and less charged with paltry details, an affected taste for which was substituted for the noble and manly severity of antique forms.—No doubt we must wait till the noble edifices are finished, which are intended to illustrate and to display to posterity the age of Napoleon, before we can determine how nearly the architects of this æra have approached those beautiful models of the Greeks, which they are now so earnestly studying, with a solicitude to catch the noble simplicity and grace that distinguish the works of antient artists.'

It is worthy of observation, especically with respect to architecture, that the love of elegant simplicity, in preference to a profusion of unmeaning, grotesque, and paltry ornaments, is an evidence of good taste; and with pleasure we notice the symptoms of its progress both in France and in England. The architect should not forget the hint of the poet,

> "'Tis use alone that sanctifies expence,
> And splendour borrows all her rays from sense."

The churches, of which this part of the work presents us with ground plans and elevations, are Notre-Dame, the Metropolitan church;—the Royal Abbey of St. Germain des Prés, at present one of the twenty-seven *Succursales*, or chapels of ease, belonging to the twelve parishes of Paris;—the parish church of St. Germain l'Auxerrois, situated before the Louvre;—the antient church of St. Genevieve and of St. Etienne-du-Mont;—the Holy Chapel;—the parish church of St. Gervais and St. Protais;—the parish church of St. Eustache;—the church of the Assumption;—do. of the Jesuits;—do. of the Visitation of St. Mary;—the church and antient abbey of Val-de-Grace;—the Sorbonne;—the church of the Invalids;—the college of Mazarin, or the church *des Quatre-Nations*;—the new church of

of St. Genevieve;—the parish church of St. Roch;—do. of St. Sulpice;—the church of St. Philippe du Roule;—the chapel of Beaujon, dedicated to St. Nicholas;—and the portico of the Hotel Dieu, placed in the court of Notre-Dame.

To each plate an historical and descriptive memoir or notice is affixed, which must be useful to those who may hereafter wish to make the tour of the Parisian churches. We cannot be required to enter into the history of the Saints, nor of the churches consecrated to their memory: but our readers may expect from us some gratification of their curiosity, for which purpose we shall copy the histories here given of the most celebrated of the antient and modern churches. To the first class the Metropolitan church of *Notre-Dame* unquestionably belongs, of which these particulars are detailed:

'The original foundation of the church of Notre Dame, in *la Cité*, is attributed to Childebert I. the son of Clovis, about the year 522.

'It is known that, under our first race of kings, a very antient church existed in *la Cité*, dedicated to St Stephen the proto-martyr; that it was near to Notre-Dame; and that it might have even constituted a part of it. Many charters of the twelfth and thirteenth centuries make mention of this church, as the first episcopal see.

'The image of St. Stephen, and that of St. Denys, who had taken him for his patron, have moreover always been displayed on the banners of the church of Paris: and we see also some particulars of the life and martyrdom of St Stephen represented over the door of the south entrance of Notre-Dame. All these facts combined induce a belief that the old church of St. Stephen might have been situated on the side, and might have been included in the actual inclosure of Notre-Dame. Be this as it may, we are assured that the foundations of the church now existing were laid in 1010, in the reign of king Robert, who succeeded Hugh Capet his father; and that they were partly carried up to the surface of the ground in the life-time of the same prince. Philip Augustus continued this building under the episcopacy of *Maurice de Sully*, the seventieth bishop of Paris. This prelate undertook, with great zeal and knowlege, the direction of this vast edifice; and in order to complete the plan, he demolished, towards the west, the antient church of Notre-Dame, preserving only the foundations, as also that of St. Stephen, just mentioned, that nothing might injure the *tout ensemble* of the new edifice.

'The work was advanced when Pope Alexander III., then an exile in France, laid the first stone; and in 1181 the great altar was consecrated by the apostolic legate, in conjunction with the above *Maurice de Sully*, who died in the same year.

'*Odon de Sully*, a relation of Philip Augustus and of Henry king of England, succeeded bishop *Maurice*, and carried on the building till his death in 1208. The tomb of copper on which his figure was

embossed, or exhibited in relief, was to be seen in the choir previously to the embellishments made by Louis XIV. in 1714.

'*Pierre de Nemours* succeeded *Odon*, who equally contributed to the advancement of the work till his death in 1220, and who left to the bishops who followed him the charge of finishing the edifice.

'It is supposed that the grand front was not completed till the reign of Philip Augustus, because his statue was the last of all those of colossal size which stood in the same line above the three doors, and which were demolished during the revolution. These were *twenty-five in number*, viz. thirteen of the kings of the first race, commencing with Childebert I.; nine of the second, at the head of which was Pepin the Short, mounted on a lion (this refers to the valour with which, in spite of his diminutive stature, he overcame a furious lion); and lastly, seven kings of the third race, commencing with Hugh Capet, and finishing with Philip Augustus *.

'The south front, towards the archbishop's palace, was not begun till the year 1257, as is proved by the Gothic inscription of a single line engraven on both sides of the door. *Jean de Chelle* was the architect or foreman; and it is probable that the front and the chapels towards the north were not completed before the fourteenth century.

'Thus it appears that the construction of this immense edifice cost the almost uninterrupted labour of nearly three hundred years. The general disposition of the plan is grand and noble; the proportions are satisfying to the eye; and the building may be quoted as one of the most considerable and beautiful in christendom. Its vicinity to the river might lead us to believe that the foundations are laid on piles; and it is possible that in some places this precaution was necessary: but by certain excavations, and especially those which were made in 1756 for laying the foundation of the Treasury, towards the south, and which were carried to the depth of twenty-four feet, or two feet below those of the church, it has been proved that they rest on a solid gravel, and are formed of unhewn stone cemented by mortar, composed of lime and sand, harder than the stone itself. We find only four courses of squared stones, resting with a set-off one on the other, and which bring up the foundation to the level ground. The outline of the plan is that of the Roman cross; measuring within 65 toises, or 360 feet long, and 24 toises or 144 feet wide; the height to the key of the arched roof, 17 toises 2 feet, or 104 feet. The two towers, which are 34 toises or 204 feet high, are square, each side measuring forty feet, and are separated by a space of the same diameter; whence it follows that the entire façade of the front or principal entrance is 120 feet.

'In this church are 120 large pillars and 108 smaller, each formed of a single block.

'The sculptures in the ogee of the arches over the three western doors relate to the New Testament, and are much defaced: but we may distinctly perceive the figures of the twelve apostles; and in the

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* If this enumeration be complete, the whole number must have exceeded twenty-five.

four

four large piers which reach from the bottom to the top of this front, once stood those of Faith, Religion, St. Denys, and St. Stephen, though these statues no longer remain.

'The iron-work of the two doors, which are on each side of the grand entrance, is remarkable for the multiplicity of wreaths executed in cast iron, in the style of ornament which resembles the Greek taste of the Lower Empire; which may induce us to believe that this iron-work, very delicately executed in arabesque, and enriched with foliage and animals, has been taken from some more antient monument, and applied to this use: especially when we remark that it is not the same in both doors, and that neither the door in the centre nor the side doors to the north and south have any uniformity *. They are said, however, to be the work of an ingenious smith, named *Biscornet*.

'It is thought that in the time of Louis XII. the entrance to Notre-Dame was up several steps, though it is now level with the surface, if not below it. This opinion is very probable, for we well know that all antient edifices are gradually buried by raising the ground about them, unless when they are situated on the side of a hill: but when they are placed at the bottom or in a plain, time annually deposits at their foot some inconsiderable portions of earth or of other materials, which, not being removed when the pavement of the place and of the adjacent streets is renewed, insensibly rise above the soil and the steps; and it happens at last that we descend into those very edifices to which our ancestors in past ages ascended.

'Most old buildings afford examples of this kind; and we may form a tolerably accurate conjecture of their antiquity, from the difference which exists between the original and the modern surface. It is not surprising that the church of Notre-Dame stands in the same predicament with all antient edifices.

'The sculptures on the north front, towards the belfry, represent many circumstances in the history of the Virgin Mary, from the birth of our Saviour to her apotheosis.

'The different vaultings of this church are sustained from without by a great number of flying buttresses, which resist the lateral pressure, a method constantly employed by the Goths; who, by the inconsiderable thickness of their walls compared with their extreme height, on which they placed their vaulted roofs, have given to their architecture an appearance of lightness; which is moreover augmented by the infinite subdivision of their columns, composed of bundles of shafts of very small diameter, the appearance of which is continued in the groining, cross springers, or ribs of the interior vaulting.

'As to the exterior, the buttresses, which mostly terminate in obelisks, capped with sharp angled pediments, are relieved by open roses, delicately wrought, the largest of which is forty feet in diameter. That which fronts towards the archbishop's palace was entirely rebuilt

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* The want of strict uniformity in the façade does not justify the inference here drawn, as will be evident to all who are acquainted with our Gothic edifices. *Rev.*

after

after the same design in 1726, by *Claude Pinel*, under the direction of M. *Boffrand*, architect to the king.

'Three galleries, at different heights, constitute the kind of interlaced border which unites together all these pyramidal forms, and convince the beholder of their solidity, while they present an agreeable distribution of rich workmanship in opposition to the plainness of the walls and buttresses. The first ranges above the chapels; the second above the galleries of the nave and the choir; and the third round the parapet of the roof: which serves as a guard to the external examination of this monument, and carries off the rain.

'The roof of this edifice is made of chesnut wood, which was formerly much in use for buildings of this kind. It is thirty feet high, its span is thirty-seven feet, and its length three hundred and fifty-six feet.

'In making a vault under the choir, about a century ago, antique stones were discovered, ornamented with curious sculptures and inscriptions relative to the pagan deities, and to the dedication of an altar by the sailors of Paris *to Jupiter the great and the good.*

'The designs given by *Montfaucon* in his collections are not exact. In order to have a just idea of the originals, we must have recourse to the dissertation placed at the beginning of *the History of Paris*, begun by *Fillibien*, and continued by *Lobineau*, learned Benedictines; and persons who wish to enter deeply into these studies should consult also the Introduction to the *Voyage pittoresque* of France, where the sentiments of the learned who have studied these antiquities, and particularly those of the celebrated *Leibnitz*, are judiciously examined. The result of the whole is, that these Parisian sailors were probably *the heads or magistrates of a corporation of merchants trading by water from the city of Paris*, since called municipal chief officers of the trading community, or judges in matters of commerce; and that this body of merchants had been regularly established under the reign of the first Cæsars, since the inscription on this Gallic altar refers to the Emperor Tiberius.

'The interior of the choir of the church of Notre-Dame was originally decorated with sculpture in stone, representing the history of Genesis, executed in 1303, at the expence of the canon *Fayet*, while the exterior displayed the history of the New Testament. These latter are still visible; and under them were formerly legible the names of *Jean Ravy* and *Jean Bouthelier*, his nephew, masons of Notre-Dame: the latter had finished his work in 1351.

'Louis XIV., in a style of great magnificence, had embellished the interior of the choir with sculpture, wainscotting, marbles, bronzes and paintings, which attracted notice before the Revolution, and traces of which still remain. The injury which at that period was done to this church has in a great measure been repaired: the altar has been restored in marble, after my designs; and the august coronation of the Emperor Napoleon in this temple, by Pope Pius VII. has not a little contributed to the restoration of this edifice; the interior decoration of which has gained much by the removal of the lobby, or vestibule, to the choir, and of the chapels placed at the back of the first two pillars of the choir, which prevented the complete view of the

the inside. The paintings, with which the nave was enriched, are about to be restored: but we must always regret that these pictures, thus placed, have an unpleasant effect, not being suited to the walls and vaulting of a church, like the beautiful fresco, which is so much admired in almost all the churches of Italy; and, in comparison with which, the French churches are poorly and shabbily decorated.

'The old glass, painted with much art, was repaired in 1752 by *Peter Leviel*, glazier, author of a treatise on this kind of painting; and who recovered processes in this art which were supposed to be lost.

'We must except from the number of pictures which are about to be restored to the church of Notre-Dame, the Martyrdom of St. Peter, by *S. Bourdon*, and the preaching of St. Paul at Ephesus, by *Le Sueur*. These pictures, reckoned the *chefs d'œuvre* of those two masters, remain in the Napoleon Museum, where they serve to institute a parallel between the French, Italian, and Flemish schools.'

We shall next present our readers with the details here communicated respecting the most superb of the *modern* ecclesiastical edifices of Paris; viz. *the Pantheon*, which bears on the frieze of its portico the motto, AUX GRANDS HOMMES LA PATRIE RECONNOISSANTE, but which is here styled the new Church of St. Genevieve.

'The building of this new church of Ste. Genevieve was commenced in the reign of Louis XV. according to the design and under the direction of *J. G. Soufflot*, architect; the king laying the first stone Sept. 6, 1764. This artist, who had studied in Italy, deviated in the general disposition and arrangement of this edifice from the system which then prevailed in Paris; employing, both in the exterior and the interior, isolated columns of a large diameter; and offering a plan which, on account of its novelty, grace, and lightness, was universally approved, as he was thought in this composition to have surpassed the most elegant and magnificent productions of the Greeks and Romans.

'This plan consisted of a Greek cross of 340 feet long, including the peristyle, with a transverse aisle of 250, in the centre of which rose a dome of 62 feet 8 inches, interiorly supported by piers so light that they were scarcely perceived among the play of single columns which composed the naves of this cross. This system of lightness is continued in the arches of the edifice, which are built with openings constructed with so much art, that the slender appearance of the gothic is given to those circular arches which are opposed to each other, and produce, by the passage of the light, very pleasing and varied effects. Moreover, the freshness of a work entirely new, the whiteness and brilliancy of the fine stone chosen for the purpose, and the tasteful distribution of the exquisite ornaments of sculpture, must give an idea of a spectacle which we ought to enjoy for months, when the scaffolding which concealed the whole during the construction of the arches, and the finishing of the sculpture, shall be removed. The height, from the pavement to the frame of the opening constructed at the top of the dome, is 170 feet. Only the marble pavement was wanting

wanting to give to the whole a proper richness, and completely to finish the plan; when the numerous cracks, which appeared in the four piers supporting the dome, and in the neighbouring columns, gave an alarm, and made it evident that the weight and pressure of this mass, acting on its too weak supports, would soon shake the whole, and that its fall would crush the edifice itself.

'It was therefore necessary to abandon the pleasure which the view of this architectural spectacle, so common in Italy, but so rare in France, would have afforded, in order to encumber afresh with braces, props, and scaffolds, this monument, which we considered as finished, after an uninterrupted labour of more than forty years, and an expenditure of more than fifteen millions of livres.'

The account proceeds to state the measures which were adopted on this unfortunate discovery, the examination which the edifice underwent, and the steps which were pursued, under the direction of a commission of architects, artists, and men of science, to remedy the evil; after which it is asked: 'Admitting, however, for a moment, that the opinion of the majority of the artists of Europe should be realized, and that this edifice in the course of a few years should be completely finished, will the church of Ste. Genevieve be a *chef d'œuvre* of art?'—So far from answering this question in the affirmative, the writer severely criticizes the architect:

'If (says he) on a near view we consider the dome and its details, and the combination of its mass with that of the portico, we shall discover a certain meagreness and dryness in the manner of its reposing on the antique, which serves for its basement: it is narrowed at the base, and has not those rich *empattements* which are displayed on the outside of the mosques at Constantinople, and even in the domes of St. Peter's at Rome and St. Paul's at London. The outer columns are miserably slender, and present in the interior a meagreness which destroys their beauty, and must produce a considerable error in the proportion.

'If we direct our attention to the portico, we shall perceive one part of it to be truly noble, as it consists only of one order, surmounted with a pediment of such grand proportions, as will awaken in the recollection of artists the portico of the Pantheon at Rome, from which *Soufflot* copied it in a grand style: but, presuming to correct his model, he was so far from improving on this production of the antique, that he has only altered for the worse.'

Without pursuing any farther the strictures of this writer, it is sufficient to observe that the French Pantheon, as it has been termed, or as it is now called the church of Ste. Genevieve, will bear no comparison with our St. Paul's, either in magnitude, in beauty of proportion, or in stability. In the construction of St. Paul's, Sir Christopher Wren did indeed erect for himself *monumentum ære perennius*, and displayed infinite judgment in estimating the effects of weight and pressure; by

by attending to which circumstance, no settlements or fissures are observable in this immense edifice. The church of Ste. Genevieve seems already to be tottering to its fall, and the stupendous dome of St. Peter's is reported to be insecure, many parts of it requiring to be braced, strapped, and banded :—but, by the peculiar construction of St. Paul's, (which peculiarity will appear by comparing a section of it with that of St. Peter's, and with that of the church of Ste. Genevieve at Paris,) the pressure of the lanthorn is taken off from the dome, and this cloud-capped edifice seems liable to fall only by the operation of an earthquake. The cone which is carried up between the internal and external dome, in order to support the lanthorn and cross, is the contrivance of a man who was building for eternity. To those who study the chaste forms of the Greeks, and are enamoured of the grandeur of effect which arises from simplicity, the cathedral of St. Paul will appear to have its defects: but, as far as execution is concerned, it perhaps stands unrivalled; and when we compare it with the French Pantheon, we may well be proud of this national monument, in which the memorials which *a grateful country* erects *to its great men* * are not in danger of being overwhelmed and buried in the ruins of the temple that incloses them.

The work, of which we have noticed the commencement, is to be divided into four parts; the first containing the Churches of Paris; the second, the Palaces; the third, the Theatres, and other monuments of public luxury and utility; and the fourth, those Edifices which are most remarkable for their importance, and for the elegance of their decoration.

[*To be continued.*]

Moy.

Art. VII. *Aperçu Général et Raisonné*, &c.; i. e. A general and scientific View of the Fortification of Places: a Work expressly composed for Officers of the Line. By the Baron L. De Fages Vaumale, Captain in the Royal Corps of French Engineers. 8vo. pp. 268. and 16 Plates. Egerton, &c. London. 1807.

We understand that the author of this performance is Professor of fortification in the Royal Military College at Great Marlow; and it is remarkable that he is not contented with saying that he was *formerly* a Captain in the Royal Corps of Engineers of France, but takes the designation as if he still belonged to that establishment. Without calling the fact in question, we cannot but observe that, supposing him to have

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* *Aux grands hommes la patrie reconnoissante.*

belonged to that corps, he furnishes an individual proof at least that the French engineers could not boast of superior information in their profession. Even with regard to the composition of his sentences, his style appears to us either uncouth or incorrect; and the phraseology strikes us as according but little with the idiom not only of the French language but of any other. Yet the Baron considers his work (preface p. 15.) as truly *classical*; '*comme un livre vraiment classique.*'

M. DE F. V. divides his subject into three principal parts; viz. the sections of the works of a fortification, and particularly of the body of the place, which he terms '*la formation essentielle*;' the construction of the body of the place, as the rampart, &c. which he chuses to call '*le developpement complet*;' and the construction of outworks, to which he gives the name of '*redoublements additionels.*' To the first of these objects he devotes three chapters, from page 1 to 77; to the second, three more, from page 78 to 162; and to the third, two, from page 163 to 215. To these eight chapters he adds a ninth, on the influence of fortified places in the general system of warfare, their positions, their size, their proximity, and their number.

Contrary to the invariable practice of writers on fortification, as well as (we think) to the dictates of common sense, he begins with the orthography of military works, or a description of their sections or profiles, before he treats of the ichnographical part of construction, or even shews how they are to be traced out: a mode of proceeding which, (though in page 13 of his preface he calls it his '*marche precieuse*,') instead of facilitating the studies of young gentlemen who are learning the principles of that art at the Royal Military College, is peculiarly calculated for retarding their progress, for disgusting them, and for giving them confused ideas on the subject. The writer does not seem to be aware that the developement of the design of any work, or erection, comprehends both an ichnographical and an orthographical delineation of it, or a representation of all its faces, profiles, and parts.—Although he says that he has not ventured to hazard any opinion of his own, nor to propose even the smallest innovation in an art so delicate as that of fortification, he gives both dimensions and slopes in his profiles that are different from those which are used by the Marshal *De Vauban* in the works which he erected; at the very time, too, that he is professing the most profound veneration for the Marshal, as the prince of fortifiers.

In Chapter IV. the Baron uselessly employs 27 pages in shewing that the *enceinte* of the body of a fortified place ought to be composed of curtains and bastions, or of curtains, flanks, and faces.

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He finds great fault, and perhaps justly, with the Marquis *De Montalembert*, for wantonly rejecting the bastioned system, which has been used in almost every nation of Europe ever since the introduction of the modern method of fortification: but he does not seem to be sensible that the Marquis's construction has nothing new in it, being the same with that of M. *Blondel* on a right line, or on a polygon of an indefinite number of sides: for if n denote the number of the sides of the figure or polygon, the angle *diminué* by *Blondel*'s method will be generally and truly expressed by $45° - \frac{120°}{n}$; and it is evident that this expression, when n is indefinitely great, or when the angle of the figure or polygon approaches indefinitely near to an equality with 180°, is indefinitely near to an equality with 45°. Of course, his construction on a right line gives the angle *diminué* equal to 45°. In this case, both constructions make the perpendicular equal to half the exterior side, the angle *diminué* equal to 45°, the flanked angle equal to 90°, the same line of defence, the same flanking or re entering angle, and no curtain. The only difference between them consists in this, that M. *Blondel*, in descending from the right line, which may be regarded as part of a polygon of an indefinite or infinite number of sides, to inferior polygons, makes his angle *diminué* gradually decrease with the general expression $45° - \frac{120°}{n}$ for its magnitude; whereas the Marquis keeps his angle in all figures invariably the same, or equal to 45°. Baron DE FAGES VAUMALE, however, censures him and his system in general terms, without pointing out, like a professional man, its defects or its inferiority to that of *Vauban*, which has been generally, and still is, followed with very little alteration. He has not drawn any rational, scientific, or satisfactory comparison between the Marquis's *Fortification perpendiculaire* and *Vauban's* first method; nor between the triangular construction, whether the re-entering angles be right, acute, or obtuse, and the bastioned system in general. He has not shewn, by means of any such comparative account of them, that the last, when properly constructed, leaves no dead or unseen parts; and that the first, with a section even moderately high, unavoidably creates such parts throughout the whole extent almost of the *enceinte*, or length of inclosure, and is equally destitute of flanking fires for itself, and of a good or well distributed direct fire against the enemy. Nor has he made it appear that, in consequence of such a continuity of dead parts, an enemy can approach the body of the place without annoyance from the besieged, in lines bisecting either the saliant or the re entering angles, or even

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in lines directed to any intermediate points between these angles.

Moreover, the Baron has not shewn that *Montalembert*'s construction gives the flanked angle, even in a polygon of eighteen sides, equal only to 70°, which is the smallest that is admissible in fortification. This, however, is demonstrable in the following manner. As in it the lines of defence, when equal, form angles of 45° with the exterior side, each of the saliant angles in any figure or polygon is equal to $90° - \frac{360°}{n}$ (n denoting the number of the sides of the figure or polygon): but it is manifest that this expression gives for the square *no* saliant angle; for the pentagon, one of 18° only; for the hexagon, one of 30° only; for the heptagon, one of $38°\frac{4}{7}$; for the octagon, one of 45°; for the enneagon, one of 50°; for the decagon, one of 44°; for the endecagon, one of $57°\frac{3}{11}$; for the dodecagon, one of 60°; for a polygon of 18 sides, one of 70°; and so on.—The present author does not appear to have even understood the principal defects in this construction: for he has not laid before his readers for their information, nor even so much as hinted at, the following important and leading circumstances, which unavoidably arise out of it:

1st. That the Marquis is obliged to have recourse to a number of expensive casemates, with embrasures and loop-holes, in order to remove the very dead parts necessarily occasioned by his construction.

2dly. That his saliant angles are too small, being less in a dodecagon than those of *Vauban* are even in a square.

3dly. That it furnishes no fire which is direct or perpendicular to the exterior sides.

4thly. That, opposite to each re-entering angle, at the distance of 90 toises only from the exterior side, is a quadrangular space commanded by no fire, commencing in an angle of 90°, and terminating in one of 30°, at the same distance from the exterior side with the centre of the dodecagon.

5thly. That, opposite to every saliant angle, and at the distance from it of about $254\frac{1}{2}$ toises only, is a space that is not scoured or commanded by the fire of the place; which commences in an angle of 60°, widens till its breadth becomes equal to the radius of the circle circumscribing the dodecagon, and then runs on indefinitely at that width between parallel lines.

6thly. That the greatest width of each of the first-mentioned spaces, not traversed by the fire of the place, is to the corresponding width of each of the spaces traversed by it, as 104 to 147 nearly; and that the greatest width of each of the last-mentioned spaces, not traversed by that fire, is to the corresponding

ponding width of each of those that are traversed by it, as 264 to 100 nearly; and consequently that the greatest widths of the spaces not traversed by the fire of the place are, taken together, to the corresponding widths of those that are traversed by it, as 3432 to 1837½ nearly.

7thly, That, as the distance between every two of the spaces is only equal to one of his lines of defence, or to 127,2794 toises, the besiegers may advance almost to the very crest of the glacis, without any interruption from the fire of the besieged; contrary to an important object in defence, which is to keep the besiegers at a distance from the body of the place as long as possible, since they will infallibly silence artillery whenever they come within the range of serious musketry from it, whether the embrasures be open or covered at top, or whether the guns be in casemates or not.

8thly, That the besiegers may easily destroy his principal covered musketry defences, before they are exposed to his principal casemated defences with artillery; which, being low, in order to take off the dead parts unavoidably occasioned by the very nature of his construction, are chiefly calculated for defending the passage of the ditch, and cannot therefore annoy an enemy till he gets to the very crest of the glacis: after which, almost every thing, except battering in breach, is determined without artillery.

9thly, That, even in a dodecagon, the annular area occupied by the Marquis's construction between the circumscribing and the inscribed circle is equal to half of the whole area of the greater of these circles; whereas the annular area occupied by those of *Vauban* is to the area of the said circle only as 20 to 69, or is considerably less than a third part of it.

Lastly, That the great proportion which this annular area, occupied by his construction, bears to that of the inscribed circle, will for ever render it unfit for the purpose of fortifying any considerable town or city.

Our surprise, however, that Baron DE FAGES VAUMALE does not understand the *Fortification perpendiculaire* of *Montalembert* sufficiently to point out its radical and principal defects, and that he is right by mere accident only in reprobating it in general terms as repugnant to the customary method of construction, must cease when we find that in page 104 of his work he manifests so much ignorance in defining the common and well-known angles in fortification, as to mistake some of them for one another, and to give erroneous definitions of them. Thus, for instance, he mistakes the flanking angle (*angle flanquant*) for the angle of the curtain, or of the flank, defining it to be '*l'angle formé par le flanc et la courtine*,' the angle formed

by the flank and the curtain. He seems not to know that the outward flanking angle and the angle of the *tenaille*, formed opposite to the exterior side by the lines of defence at their intersection, or by the two opposite faces of two bastions produced to meet each other, are with the writers on fortification one and the same; and in consequence of not knowing this he gives different definitions of them, as if they were actually different: confounding together angles that are perfectly distinct, and furnishing inconsistent and discordant definitions of one and the same angle. *Belidor* defines the angle of the curtain in these words; "*celui qui est compris par la courtine et le flanc*," that which is comprehended or contained by the curtain and the flank; and *Muller* defines the angle of the flank to be that which is made by the curtain and the flank. Even Mr. Landmann, the professor of fortification and artillery at Woolwich*, was not so inadvertent as to commit so very glaring a blunder: for the following is one of his definitions: "the flanking angle, or angle of tenaille, is the exterior angle formed by the intersection of the two lines of defence."

We cannot help lamenting on this occasion the truly deplorable state of military instruction in this country, while we are at war with most of the powers of Europe. We have clearly seen, by a recent publication, that Mr. Landmann has for a series of years been in the practice of directing the cadets in the Royal Military Academy at Woolwich, even in constructing *Vauban*'s first method, to do things that are not only inconsistent but demonstrably impracticable. How, then, can it have been possible, during this period, for that academy to produce young men properly qualified for becoming either engineers or artillery officers? In the work now before us, we see a professor of fortification in the Royal Military College at Great Marlow, and who styles himself at this moment a captain in the French corps of Royal Engineers, confounding together the angles commonly mentioned by the writers on this subject, and giving wrong definitions of them. Now if the Baron really be at this moment a captain in that corps, he ought not to be in this country; and if he ever *did* belong to it, the officers at present composing it must be inexpressibly mortified on looking into this performance, should it ever fall under their notice: though it may at the same time be some political consolation to them to know, that such a person is intrusted to teach fortification at an establishment professedly formed for the improvement of the British army. Several individuals have attributed much credit to our Commander

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* See our Review for July last.

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in Chief for this institution: but we believe ourselves to be justified in stating that he has never yet even once visited it; and it is not the establishment of any thing of the kind, but the mode of conducting it, and the placing of its management in proper hands, that will render it useful and productive of national benefit, provided that it be founded on sound principles and proper regulations. The multiplicity of business before his Royal Highness may be alleged as a sufficient reason for his not going to inspect, and examine in person, the manner in which its affairs are conducted; as well as for his not adverting to the erroneous method of teaching fortification which there prevails, and not prohibiting their French professor from publishing such blunders, to the exposure of the establishment. It is, however, the express duty of the Governor of the college, and of the Inspectors of studies in it, who ought to be resident on the spot, to prevent such circumstances; and we cannot suppose them to be incapable of discerning, at first sight, errors so manifest and glaring.

These, however, are not the only errors which the French Professor at Marlow has committed. In page 93, he calls *Errard* the oldest known author who has written on modern fortification, or the bastioned system: though the truth is that *La Treille*, and a number of others, wrote on the subject before him. *La Treille* even proposed the retired curtain, which is commonly called the re-inforced order. *Tartalea*, as far back as 1546, gave in the sixth book of his *Quesiti ed Inventioni Diverse*, a plan of Turin, that was then fortified with bastions, which had been completed some time before.—At p. 96, the Baron falls into a very great mistake, in giving an account of *Errard*'s construction in regard to the position of his flanks. He asserts, in general terms, that this fortifier made them incline towards the curtain, or form acute angles with it: but *Errard* fortifies inwards; and in the square, pentagon, hexagon, heptagon, and octagon, he makes the flank perpendicular to the face of the bastion; while in the enneagon, and all polygons of a greater number of sides, he places it perpendicular to the curtain, instead of making it incline towards that part.

After much common-place and erroneous observation, the Baron gives definitely what he calls the exact *tracé* or draught used by engineers. Here also, however, he mistakes: for it does not exactly correspond with the construction employed in the latest works erected either in this or other countries. In fact it differs in nothing from *Vauban*'s first method, but in the placing of the flanks at right angles to the lines of defence, and making the faces of the bastions equal each to 52 toises in-

stead of 50. He then has recourse, unnecessarily, to trigonometry, in order to find near values of the different lines in a front of this construction, which he might have determined and expressed exactly, with much less trouble, in the following manner. The tenaille being equal to $30\sqrt{10}$ toises, and the face of the bastion by construction equal to 52 toises, the distance of either shoulder from the intersection of the lines of defence is equal exactly to $\overline{30\sqrt{10}-52}\times$ toises; the distance between the two opposite shoulders, to $\frac{180\sqrt{10}-312}{\sqrt{10}}\times$ toises, or $\overline{180-31{,}2\times\sqrt{10}}\times$ toises; the length of either flank equal exactly to $\frac{180\sqrt{10}-312}{\sqrt{10}}\times$ toises, or to $\overline{18\sqrt{10}-31{,}2}\times$ toises; and the curtain exactly equal to $\frac{7200-1248\sqrt{10}\times}{50}$ toises. This construction gives the line of defence equal to about 130 toises: but, instead of being an improvement of *Vauban*'s first method as to the length of the face of the bastion, it is the reverse: for the Marshal made it at least five toises too long. It never perhaps ought to exceed a fourth part of the exterior side; since, when it does, it affords the besiegers an opportunity of making very large, wide, and practicable breaches.

Though the author of this performance expressly informs us that he has composed it for the use of officers of the line, he acknowleges that he has not made a single observation in it on irregular construction; which is the principal part of fortification that such officers ought to know, since this alone can be used in most situations in the field.

The wildest and most extraordinary part of this work, however, is the Baron's plan of defence for the frontiers of a country. He supposes a state to be encircled and secured by three successive lines of fortified places. The first or outermost line is to consist of the smallest works, having seven, six, five, or even four fronts each, and placed at the distance of from three to four leagues respectively from one another; the second, of works of eight fronts each, at the distance of from six to eight leagues from one another, and opposite to the intervals between those of the first; and the third line, of works of twelve fronts each, from twelve to sixteen leagues distant from one another, and opposite to the intervals between those of the others. He proposes to have the second of these lines from three to four leagues behind the first, and the third from six to eight leagues retired. This he considers as a simple and œconomical mode of defending countries! We wish that *Buona-*

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parte would adopt it for his conquests and acquired territories!

As the present *Aperçu* made its appearance some time before Captain Birch's late memoir *, it is probable that this enlightened officer of Royal Engineers borrowed from it his idea of three successive lines of defence for South Britain; of which he confesses, however, that he has very little local knowlege. Glen.

ART. VIII. *Poëme sur l'Astronomie*, &c.; *i. e.* A Poem on Astronomy, with new and exact Charts, containing the Number of Stars which compose each Constellation, and the right Ascension and Declination, after the most celebrated Astronomers of the Age. By P. VILLEMER, Master of an Academy, Stanhope-Street, Clare Market. 8vo. pp. 41. Dulau and Co. London.

KNOWLEGE, it may be said, is acceptable in any form: but we cannot reconcile ourselves to every mode in which it is administered. When unnecessary parade is employed, we are often disgusted; and an improper ill-adapted vehicle spoils the medicine. The pence and multiplication tables would gain nothing by being turned into poems, and must necessarily involve in ridicule the author of such a whim. Had an English schoolmaster, with a romantic rhiming propensity, undertaken to give us the multiplication-table in couplets, after the following manner,

Four times four will make, I ween,
Not more, nor less, but just sixteen;
And five times-five, as I'm alive,
Are *just as good* as twenty five,

we could not refrain from putting on our "broad grins," and from amusing ourselves with remarks which would not have been flattering to his vanity. If the poor English pedagogue, then, would not have been spared, can M. VILLEMER expect to escape our humorous animadversions, after having published a poem on astronomy, which is exactly in character with the lines which we have been under the cruel necessity of inventing, in order to give our countrymen an idea of the quality and contents of the composition before us? Think, gentle reader, of having the magnitude, distances, and periods of the revolutions of the planets, &c. set forth in doggrel rhimes; and hobbling verse employed to teach that which is better and more correctly taught in humble prose! Think, moreover, of M. VILLEMER's pomposity in invoking the Sacred Muse, as if he was about to rehearse "things unattempted yet in prose or

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* See our Review for May last, p. 72.

rhyme," when he tells nothing but what may be collected from the commonest book on astronomy! He asks, forsooth, not the aid of the *Pagan Nine*, nor presumes to sip of Hippocrene, but repairs (so he would have us believe) to "Siloa's brook that flowed fast by the oracle of God." If, however, he took the journey, he lost his inspiration on his return; since the Muse of Oreb, we will roundly assert, is not answerable for his poem. Mercury, Venus, the Earth, Mars, Jupiter, Saturn, and Herschel, move round the luminous ball, but not with "the harmony of the spheres." As "nought but itself can be its parallel," we must exhibit a morsel of this curiosity:

'De trente millions de nos feux éloigné,
Mercure dans six mois pour nous aura formé
Deux cercles annuels autour de notre sphére,
Quoiqu'il ait en grosseur plus d'un tiers de la terre.
'Vénus, deux fois plus vaste, à septante, en huit mois
A l'ordre de former ce cercle que tu vois.
'Placée à près de cent du foyer de lumière
La terre, au même instant, commence sa carrière;
Elle fait tous les ans son cercle autour du jour,
Et chaque jour celui de son propre contour.
De ces deux mouvemens résultent les années,
Et le chaud et le froid, les saisons, les journées.
Cent quatre-vingts degrés ne font que la moitié
De l'immense pourtour de son orbite entier.
'A cent quarante-cinq de la masse solaire,
Mars au premier signal prend son cours circulaire.
Quatre mille deux cents, telle est sa profondeur,
Vingt-deux mois dix jours sont de son an le labeur;
Sous ses pieds et la terre et Vénus, et Mercure,
N'ont pour ce corps lointain qu'une existence obscure.
'A cinq cents millions arrive Jupiter.
Voyez ce globe énorme avancer dans l'éther.
Vingt-deux fois plus profond, brillant de feux solaires,
Quoiqu'il soit hérissé * *de remparts circulaires;*
Quatre lunes, tournant sans cesse autour de lui,
De son sombre séjour font écarter la nuit.
Ce n'est que dans douze ans qu'il forme son année
Autour de ce foyer de lumière éthérée.
'Saturne, un peu moins vaste, à neuf cents millions,
Fait assez lentement ses révolutions.
Ses lunes, son anneau, troupes auxiliaires,
Le couvrent nuit et jour de leurs rayons précaires.
Ce n'est que dans trente ans qu'il visite le tour
De cet astre lointain dont il reçoit le jour.
Des terres des anciens observez la dernière,
Herschel, qui de Phébus protége la frontière;

* This line (we suppose) applies to the Belts of Jupiter, but the epithet *herissé*, *bristled*, is not very appropriate.

C'est

C'est un corps monstrueux dont la seule épaisseur
Sept cent milles contient ; sa distante lenteur
Prend quatre vingt-deux ans à former les années
Des tristes habitans de ces froides contrées.'

After this specimen of Ferguson *done into verse*, we are taken to the fixed stars, and to the comets; and in order to make proud mortals tremble, they are told that,

A comet may come, with tail of lighted tinder,
And reduce our poor earth to nought but a cinder.

Mrs. Luna also coquettes in verse, being sometimes married to Phœbus and at others *divorced* from him, according to the well-known capriciousness of this night-walking lady.

The signs of the Zodiac, and the constellations of the northern and southern hemispheres, are worked by a kind of rhiming cross-stitch into this tissue: but the effect is as completely un-poetic as can be imagined. The author, however, proud of his handy work, assumes the office of preacher in the conclusion, and triumphs in exposing the folly of Atheism. Here he rises superior to himself; and that we may shew him to the best advantage, we shall copy his pious finale:

' Ah! Quel autre que lui put jamais lui plier
Cette arche illimitée, et pour sa propre gloire
De la moitié du ciel couronner la nuit noire?
On voit la pâle lune au sortir du couchant
Paroître, pour blanchir moitié du firmament.
Ce géant de la nuit en silence s'avance,
Surpassant tous les airs d'une distance immense ;
Sa flambante cuirasse au monde réfléchit
Le jour que le soleil pour l'univers transmit.
Si lorsque Phébus est vers les pieds de ce monde,
On dit qu'il s'engloutit dans cette mer profonde,
On nous trompe, il se lève et répand ses rayons
Sur de nouveaux climats, pour d'autres nations.
Quand, pressés du sommeil, nous oublions les heures
Les hommes opposés remplissent leur demeures
De travaux, de plaisirs, d'un espoir précieux,
Chacun de son côté jouit des dons des cieux.
Le soleil plein d'ardeur quittant l'autre hémisphere
Nous rend incontinent ses feux et sa lumière.
Dans les bras du sommeil les hommes tour-à-tour
Passent sans le sentir de l'un à l'autre jour ;
Tous contens de revoir le jour chasser les ombres
Et des songes fermer les demeures trop sombres.
Jusqu'à quand, jour divin, suspendras-tu ton tour :
Jusqu'à quand se suivront et la nuit et le jour?
Quand est-ce que notre âme apercevra l'aurore
De ce jour éternel du soleil qu'on adore!

Les trésors spirituels couleronts par torrens,
De Dieu même on verra les rayons ravis ans ! ! !
Tout passe, état, royaume, empire, Satellite,
Et planètes aux cieux, globe ici que j'habite,
Etoiles et soleils, ce songe disparoît,
Et notre Dieu se montre à l'homme tel qu'il est ! ! ! '

Here M. VILLEMER gets above the stars: but, when he is in the midst of them, he does not shine; and the astronomical science which he displays receives no attractive lustre from his verse.

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ART. IX. *Description des Maladies de la Peau*, &c.; *i. e.* A Description of Diseases of the Skin, observed at the Hospital of St. Louis: and a Detail of the best Methods that have been adopted in the Treatment of them. By J. L. ALIBERT, Physician to that Hospital and to the Napoleon Lyceum, Member of several Academies, &c. &c. No. 1. Imperial Folio. Paris. Imported by De Boffe, London. Price 3l. 13s. 6d.

REPORT has for some time apprized us of the appearance of this splendid work; and indeed the first number has been suffered to lie a few months on our table, in the hope that we might receive some additional parts of it. Despairing, however, of obtaining them at present, we shall now communicate to our readers the result of an examination of its commencement. With regard to its magnificence, fame does not appear to have exaggerated; since it is one of the most superb medical publications that ever issued from the press: the paper and type being admirable, and the engravings beautifully executed. Having paid this tribute to its external form, we must now look into its professional and scientific merits.

The first circumstances which arrested our attention, and on which we stumbled at the very threshold, are the excessive egotism of the writer, and the pompous vanity which pervades his style. We shall quote the introductory sentence in his own words, since it were almost hopeless to endeavour to transfuse their full import into our language:—'*j'entre dans une carriere presque deserte, où peu d'hommes ont penétrés avant moi, où aucun travail antérieur ne m' a servi de guide, où tout est nouveau pour l'observation, où tout est problême pour la pensée. J'ai frayé moimême la route que je parcours. Qu'on juge des nombreux obstacles dont il m' a fallu triompher !*' This exordium is indeed truly Gallican, and worthy of the *great nation*; whose aspiring genius will not permit them to profit by the labours of their contemporaries, and who systematically undervalue every thing that is produced on this side of the English

English Channel. We feel at a loss to determine whether this declaration of the present author be really the result of his ignorance; whether a person entering on the publication of a medical work unequalled in expence, and intended to supersede every thing that had been previously written on the same subject, could possibly be so totally unacquainted with the labours of his predecessors as he is here represented; and whether an eminent practitioner in Paris, professing to write a complete treatise on the diseases of the skin, and to illustrate his descriptions by engravings, could be uninformed that exactly the same path had been trodden in this country by Dr. Willan. Whatever be the real state of the case, the fact is that M. ALIBERT refers only once to our countryman, and that in the most general way; while no other writer, antient or modern, who has attempted to arrange cutaneous diseases, is even once mentioned. We have, in course, no synonymes, no comparison of the author's descriptions with those of others, no criticisms on former nomenclatures; every thing rests on his sole authority; and the whole medical world is expected to yield an implicit obedience to this self-created dictator in medical science.

It is not, however, solely of the arrogance and presumption displayed by M. ALIBERT that we must complain. Even admitting that his knowlege is so decidedly superior, and his means of observation so much more extensive than those of every other person, as to warrant him in his neglect of them, and to give him that marked pre-eminence which would justify his attempt to erect a new and independent system, still his work lies open to severe animadversion. Had he but condescended to have followed the example of Dr. Willan, he would have begun by tracing out the general plan of the classification which he proposed to adopt, have given accurate definitions of the terms which he meant to employ, and have minutely described the primary affections which contribute by their modifications to form the diseases that fall under the inspection of the practitioner. An example of all this he would have found in Dr. Willan: but it did not assort with M. ALIBERT's plan to bring into view any rival publication, and he adopts every means of preventing his readers from forming comparisons. Instead of the kind of introduction to which we have referred, he has given a long preliminary discourse filled with rhodomontade and egotism, containing much uninteresting matter, and very little that is to the purpose. We find remarks on the influence of different external circumstances on the diseases of the skin, such as the effect of temperament, season, diet, sex, &c. purporting to be the result

result of the author's observations deduced from his hospital-practice: but they are stated in too vague and cursory a manner to enable us to derive any advantage from them.

The present Number is entirely occupied with a description of the different kinds of *Tinea*. We do not, however, meet with any generic definition of *tinea*; nor do we, after having perused these pages, precisely comprehend what the author includes in his idea of this disease. It is divided into five species, the characters of which we shall quote from his pen, in order that our readers may obtain some judgment of his nosological abilities:

'1st. *Tinea favosa*;—*Tinea* in which the crusts form tubercles of a yellow colour, some of them single and circular, others joined together, and constituting large plates on the hairy scalp; the centre of them is depressed in the shape of a cup, and the edges are prominent and raised, so as to give them some resemblance to the cells of a bee hive.—2d. *Tinea granulata*;—*Tinea* the crusts of which form tubercles of a colour sometimes yellow, sometimes brownish, of a very irregular and very unequal figure. These tubercles have neither excavations nor hollows on their summits, a circumstance which obviously distinguishes them from the preceding species.—3d. *Tinea furfuracea*;—*Tinea* not forming crusts but branny scales, white, more or less thick, sometimes moist, and adhering to the hair by means of a viscid and fœtid exudation; detaching themselves very readily from the head.—4th. *Tinea asbestina*;—*Tinea* never presenting crusts, but shining silvery scales, which by their concretion mat together the hair into bundles, whose silky and glistering appearance strongly resembles amianthos.—5th. *Tinea mucifera*;—*Tinea* presenting yellow crusts, which are easily detached from the hairy scalp, or furnish a mucous matter which encrusts the hair in masses and layers. This *tinea* is not confined to the hairy scalp, but sometimes spreads over the forehead, face, temples, and ears.'

After these definitions, the question that obviously occurs is, do they correspond to the appearances which we have usually observed, and are we able to recognize the different varieties which M. ALIBERT has described? We must answer in the negative; since, as far as we can understand the meaning which he attaches to the term *tinea*, we do not think that either his plates or his descriptions convey the precise idea of the disease which generally falls under our notice; we have never observed those differences in the forms of it which could enable us to divide it into the distinct species here detailed by the author; and we are also of opinion that his account of its effects is much exaggerated. We are aware that something may be owing to a difference of climate and modes of life, and many striking instances of this kind are known to exist: but, making a fair allowance for the probable

probable variation of London and Paris, we are still under the necessity of observing that the author's distinctions are more fanciful than real; and that his plates must, to a certain extent, be considered rather as tallying with his accounts than as correctly copying nature.

Having given a description of each species of *tinea*, M. ALIBERT makes remarks on its history, pathology, and treatment, and relates a number of cases. Some of his statements are curious, and deserving of attention: but we are throughout irresistibly impressed with the idea that they are much overcharged. To illustrate this conviction, we shall quote one passage among many others that might be selected. Speaking of the local effects of the disease, he says;

'The hairs are soon inundated with this impure matter, which, being coagulated by the action of heat and air, causes them to be glued together. The waves of this viscid humour, which flows from an abundant source, and which sometimes resembles melted resin, follow and propel each other reciprocally, if we may use the expression. Thence proceeds a multitude of crustaceous or scaly layers, which form by their union a horrible and hideous covering to the head. But under this covering resides a putrid sanies, which attacks the skin, corrodes the hairs even to their bulbs, consumes the neighbouring mucous tissue, and threatens even the bony substance of the cranium. Some patients become a prey to nocturnal and severe pains. Some fall into a dreadful emaciation, which arrests the progress of their growth.'

Respecting the nature of the disease, the writer's opinions are very strongly tinged with the doctrines of the humoral pathology. Although he disdainfully rejects the notions of the antients, who ascribed cutaneous diseases to a degenerated bile,—to acid, alkaline, or acrid humours,—to the vitiated or corrupted blood of parents or nurses,—and applies to them the degrading title of 'scholastic verbiage',—yet we do not observe that his own hypothesis, attributing these affections to the existence of a morbid humour pervading the body, which by escaping from the surface prevents other more formidable complaints, has either a better foundation in fact or is possessed of more antecedent probability. This hypothesis, however, lies at the foundation of all his pathology, and materially influences his method of treating the disease. The ensuing paragraph contains the principal proofs which he adduces in its favour:

'It appears that we must compare the crustaceous or scaly matters of which the hairy scalp of children purges itself, to the different gums or juices of which trees rid themselves by the bark, when they are elaborated by a too great organic activity; and these eruptions

eruptions are almost always the result of the exuberance of the vital principal, for which nature provides a discharge. The vulgar even are convinced of this truth; and thus we often see mothers in the lower classes regret that their infants are without these eruptive complaints, and attempt to produce them. Persons of the greatest experience in the profession have the same wish. This remark particularly applies to the superficial ulcerations that constitute the mucous *tinea*, which we every day endeavour to bring out by topical stimulant applications. It is impossible to controvert the happy effects that are derived from them.'

With regard to the superstition and folly of the vulgar, we cannot wonder at any extent to which they may be carried; but we are rather surprized to find that the practitioners of Paris consider these loathsome diseases as salutary or desirable. It is really shocking to observe that they have the temerity to push their hypotheses to such an extent, as even to inoculate children with the matter of *tinea*, with the express intention of producing the disease on them. This is the more remarkable because, at the very time that we are amused with stories of the beneficial effects of these scabs and ulcers, and are told that they are nothing but the exuberance of the vital principle, we learn that they are the product of famine, misery, and wretchedness; that their effects are most distressing both on the mind and the body of the sufferers; that they are extremely difficult to cure; and that they have a tendency to become hereditary.

On the cure of the disease, the author's remarks are meagre and unsatisfactory. His mind, indeed, appears to have been in a continual struggle between hypothesis and experience; so as to render it doubtful whether he would cure *tinea* if he could, or whether he could if he would. He seems to be strongly impressed with an idea that a speedy cure is dangerous, and dissuades from the attempt; yet we find that he has tried the most powerful applications, and after all has not gained his point. An adhesive plaister is minutely described, which is used in the same manner with the pitch plaister in this country, and by which the hairs and scabs are all to be torn off together. This cruel operation, however, is not represented to have been generally successful; nor were the results more favourable when metallic ointments or washes, cicuta, tobacco, or nitric acid, were employed; and sulphur alone seems to have been useful. The treatment recommended principally consists in an attention to cleanliness, and to those circumstances which tend to improve the general health.

Our readers will probably anticipate us in the remark that the perusal of this number has caused considerable disap-

pointment; at the same time, however, this is a work of too much importance to be neglected, and we feel considerable curiosity to see the continuation of it.

Bos.

ART. X. *Tableau des Révolutions*, &c.; *i. e.* a View of the Revolutions in Europe, from the Subversion of the Roman Empire in the West to our own Times; preceded by an Introduction to History, and enriched with Maps, and Genealogical and Chronological Tables. By M. KOCH, Member of the Tribunate and of the Legion of Honour, and Correspondent of the Institute. 8vo. 3 Vols. Paris. 1807.

IT is only by repeated perusals of various relations, framed on different scales and penned with different views, that the historian becomes possessed even of the raw materials of the stores which he is desirous of amassing; and which only a mind free from bias, gifted with discriminating powers, and exercising careful and patient examination, can subsequently enable him to convert into real wealth. Were all historians and compilers unprejudiced and philosophical, doubtless the labour of excelling in this branch of knowlege would be shortened: but, since the fact is that they are seldom thus qualified, the student must oppose partiality and bias on one side to partiality and bias on another, and extract the truth from a number of testimonies. He must wade through the narratives of persons of various professions, and such as are subject to opposing influences,—of the divine, the lawyer, the statesman, and the philosopher, of the supporters and of the opponents of the government, of conformists and the sectaries,—if he would render himself master of the history of any particular period. The previous preparation and the labours of different kinds, which are necessary in order to realize such an attainment, we are not here required to discuss. An author who exhibits any important portion of history under a novel form, and renders it more attainable and impressive by accompanying it with new aids, were he only thus to induce the amateur to tread the ground afresh, would confer on him no slight obligation. To this praise M. Koch is undoubtedly intitled: but those who have been instructed by his former works will look for farther and higher services; and we can assure them that they will not be disappointed in their expectations.

Any disquisition on the importance of historical knowlege generally, or of that vast and interesting branch of it which is in this work treated in so masterly a manner, would here, we apprehend, be altogether misplaced. The testimony of the learned is unanimous on the subject; no one controverts the doctrine;

doctrine; and it has been displayed even to nausea. We would only guard against one error relating to it, into which many fall, and it is that of considering national antiquities (on which great light is here thrown, though treated very briefly,) as merely curious: they are closely connected with, they materially affect and often eminently elucidate, those parts which are admitted on all hands to be of the utmost importance. If we would appreciate an individual, and pronounce on his character, we take him up from his earliest moments, contemplate his infantine treatment and the habits of his childhood, and carefully mark his youthful course:—in no other way can a correct and full insight be obtained into the character of a people.

It is asserted by the author, and it is too obvious to require proof or illustration, that without a knowlege of the several revolutions which, since the subversion of the Roman empire, have changed the political aspects of Europe, we cannot advantageously study our own history, nor be aware of the influence which the different states formed out of it have exercised on each other. Vicinage, and similarity of religion, language, and manners, have induced a close connection between several of these nations; which has been farther cemented by commercial intercourse, and various common interests. Some of them have made large conquests, and extended their laws, arts, and institutions far beyond their own original limits. It is the object of the present volumes to develope this reciprocal operation of states, and of the revolutions which they have undergone, together with the variations which they have caused in the system of Europe.

The history divides itself into eight periods, corresponding with the principal revolutions which have successively changed the political state of this quarter of the globe. At the head of each of these divisions, is given either a sketch of a grand revolution, or an account of the power which took the lead in the course of the period.—M. Koch informs us, and we see every reason for relying on his professions, that he faithfully follows the guides and authorities which he cites.

In an introduction, the author makes some general observations on history, and its subsidiary sciences, geography, genealogy, and chronology. It is truly said by him, that it is only by fixing strongly in the mind great epochs, that we are able to avoid confusion of ideas, and to trace the course of events. This has induced him to enrich his book with chronological tables, which state the dates of the revolutions, as well those that were more limited as the more general: but nothing will more augment the value of these volumes in the estimation of studious

studious readers, than the genealogical tables of the principal sovereign houses that have occupied the thrones of Europe, since the fifth century. These tables exhibit at one view the order of succession, the commencement and close of each reign, the affinity between the sovereigns, and other particulars. Five maps, also, with the descriptions which accompany them, pointing out the topographical changes which the revolutions here treated have occasioned, afford very material assistance to the novice, and form a part of the work which highly enhances its utility. The first map exhibits Europe at the end of the fourth century; the Roman empire is there seen such as it was previously to the grand invasion of the barbarians; and the tribes who subverted it are ranged in the regions which they originally inhabited. The second presents Europe at the end of the fifth century; and here we behold the different states and kingdoms which the northern tribes founded. The third shews the empire of Charlemagne at the very acme of its grandeur; viz. at the close of the eighth and the commencement of the ninth century. The fourth brings under our view the changes which followed on its dismemberment, and represents Europe at the end of the same century. The fifth sketches it at the epoch of the German preponderance, about the middle of the eleventh century. An index, executed in a superior manner, terminates this most valuable performance.

Having apprized the reader of the contents of these volumes, we shall now lay before him some specimens of their execution.

Among the author's observations on history in general, we meet with the following; which, though not novel, we must insert as instances of neat and distinct statement:

'They who devote themselves to the study of politics, or who may be called to conduct public affairs, will learn from history the springs of government, their vices and excellencies, their force and weakness. "*Inde tibi tuaque reipublicæ quod imitare cupias, inde fædum incæptu, fædum exitu quod vites.*" (Livy.) The man of letters and the philosopher will there discern the progress of the human mind, its illusions and wanderings, the relation of causes and effects, the origin of the arts and sciences, their vicissitudes and their influence on society, and at the same time the horrors which are occasioned by ignorance, superstition, and tyranny.

'Finally, it is history which assists, far beyond the power of precept, to rescue us from the delusions of self-love and natural partialities. He who has never known any other than his native country easily persuades himself that the government, the manners, and the prevailing notions of the spot which he inhabits are alone reasonable; and, indulging this prejudice, he regards with contempt all other

nations. It is only by a connected study of history, and by familiarizing himself with the institutions, usages, and habits of different ages and countries, that he will learn to esteem wisdom and virtue, and to search for merit wherever it is to be found. We thus discern that, in those revolutions which have changed the political face of the globe, nothing new has occurred; and we arm ourselves against that blind astonishment which is ever the lot of ignorance and imbecility of mind.'

Insisting on the necessity of impartiality in an historian, the author remarks that we must be on our guard against writers who are carried away by national, sectarian, or professional prejudices. Though this observation cannot be controverted, still those readers, who have made history a study, perceive how much she is indebted to the partialities and predilections of authors: since these feelings operate as stimuli to explore tracts and corners that would otherwise be carelessly examined; and consequently many important incidents would be overlooked, and the example of numerous very deserving characters be lost to posterity. Thus, in our own country, many proceedings in courts of justice, many traits of judges and prelates, which not only illustrate individual character, but throw light on the manners of the age, are to be found only in the histories of sectaries. It is impossible even to approximate to the acquisition of just notions respecting the annals of either England or France, without perusing and comparing the principal historians of both countries; in doing which we have the advantage of seeing objects from new points of view, and under different relations.

M. Koch asserts that 'the geography of the middle age lies to this day a waste calling for culture. We have no geographical work that gives just ideas of the new order of things which the northern nations introduced into Europe, after the subversion of the Roman empire in the fifth century: French and German literati have cleared some parts of it, but no European nation can as yet plume itself on having attempted to consummate this undertaking.' It was not, he observes, till the middle of the last century, that Europe could boast of fine maps: but the war of the French revolution induced several scientific geographers in France and elsewhere, to construct maps of those countries which were the theatre of hostilities; and many of them are *chefs-d'œuvre*.

The order of succession which has prevailed in modern Europe has rendered indispensible the study of genealogy. On this subject the author states that, 'whatever vanity, seconded by flattery, may pretend, the truth is that few families who have filled European thrones, or who hold an eminent rank in Europe,

Europe, can carry their genealogy farther back than the twelfth century: except the Capetian house, which may certainly be traced to the ninth. The houses of Savoy, Lorraine, Brunswick, England, and Baden, go back to the eleventh century; and all the others are posterior.' If the author has in view a descent in the male line, the kings of England can go back but a very short way indeed: but if he extends it to the female, our historian Henry traces the descent of the reigning monarch to Cerdic, who invaded Britain before the close of the sixth century.—As the ground of his opinion, the author states the fact of the most illustrious families having no surnames previously to the twelfth century. Even the great lords, and of course simple gentlemen, expressed only their names of baptism, adding to them sometimes those of the dignities which they held. From that period, the practice was to insert in deeds and instruments, in addition to the names of baptism and of the dignity of the person that of the place of residence; and two centuries were required to render surnames general in Europe. We cannot see that surnames are necessary in order to trace genealogies. Pedigrees have been objects of attention in all civilized countries, and even among barbarians: but surnames are modern inventions, and even at this day are by no means universal. The persons who stood the highest in rank among our fellow subjects, the Welsh, and who are so profound in pedigrees, had no surnames till some time subsequently to the act of incorporation of Henry VIII.; simple gentlemen not till much later; and persons of the middle class not till the last century. Yet a worthy gentleman from that country was lately elevated to the house of Peers, who, we have been informed, is able to make out his descent from the kings of South Wales.

While treating on the subject of chronology, M. Koch states, in a very narrow compass, the substance of all that is material in what has been written with regard to the age of the world, and the introduction of the vulgar æra.—From its suitableness to the rest of the work, and from the condensing powers of the author's pen, we could have wished the sketch of antient history to have been on a larger scale: but the *multum in parvo* applies to this, as to all other parts of these substantial volumes.

The following is the writer's account of the Franks, the successful invaders of Gaul in the fifth century:

'The Franks were an association which the German tribes, situated between the Rhine, the Maine, the Weser, and the Elbe, had formed among themselves, for the maintenance of their liberty and independence against the Romans. Tacitus, who wrote early

in the second century, does not recognise them under this more modern name, of which mention is first made in the historians of the third century. The tribes who composed this confederation were the Chatici, the Chamavi, the Cherusci, the Bructeri, the Chatti, &c. which, though united together for their common defence, had each their peculiar laws and govetnments, and their different chiefs. In the course of the fourth century, and of the beginning of the fifth, the country which they inhabited was called Francia.

'No sooner had the German tribes established themselves in the different provinces of the empire, than they introduced the political institutions to which they had been subject in the countries whence they had migrated. Their governments were a sort of military democracies, under chiefs called kings. All important matters were decided in the general assemblies of the freemen who bore arms, and went to the wars. The succession of the crown was not *de jure* hereditary; and though it soon became so *in fact*, yet on occasion of accessions, the antient forms, which demonstrated the primitive right of election, were carefully observed.

'The political divisions into counties, *Gau*, established in antient Germany, was introduced in all the conquered states, as necessary to their mode of administering justice. Each county was governed by an officer of justice called *Grav*, in Latin, *comes*, who held his court in the open air, assisted by a given number of assessors. This new division caused a total change to take place in the geography of the middle age; and new names were every where introduced, which have created endless embarrassments in the study of history and geography.'

M. Koch considers the distributed lands as allodial property in the holders. The condition of military service, he contends, was not imposed on them: but war was the favourite and the only honorable occupation, as well as the birth-right of every freeman. Each freeman was a soldier, not because he was obliged but because he chose to be so, and because he despised every other condition of life. The whole nation was armed; it assembled in council, and marched to the wars.—The institution of fiefs, the author holds to have been posterior; and he traces it to the usage which had prevailed among the Germans, of the chiefs having a great number of young and brave men attached to their persons. The leaders, we learn from Tacitus, found them provisions, furnished them with horses and arms, and shared with them the booty which they made in battle. In their new settlements, the usage still continued; and lands, in a course of time, came to be bestowed in the same manner. They were first called *benefices*, and afterward *fiefs*.

The author notices the almost entire extinction of literature, which followed on the establishment of the barbarians. It is true, he says, that for a long time letters had been on the decline, and that all the Roman productions of genius

and

and fancy were in bad taste: but still the state of letters subsequently to that epoch admits not of the slightest comparison with that in which it was seen previously to the downfall of the empire. War and the chase were the sole occupations of the victors. The fine monuments and libraries of the Romans were destroyed, and all their schools and places of instruction were annihilated. It is to christianity that we owe the preservation of the few traces of culture which remained after the general subversion. The clergy, whose province was to teach the Roman worship, and to explain the scriptures, were obliged to have some tincture of letters. They became in all the West the sole depositaries of learning; and persons of every other condition wholly neglected the sciences, not being instructed even to write. This distinction gave the clergy vast influence, and secured to them all the highest civil offices.

As to the origin of the secular power of the popes, it is observed that the basis of it was laid in the reign of Pepin the Short, the son and successor of Charles Martel.

'At this time a violent contest existed between the western and eastern churches, respecting image worship. The Emperor Leo, the Isaurian, set himself to oppose it, proscribed it by an edict published in 726, and persisted in destroying the images and persecuting those who shewed themselves their partisans. This imprudent zeal, which the Roman pontiffs fanned, excited the people against the Greek emperors; and a revolt broke out in Italy against the Imperial officers who were charged with the execution of these orders. The Romans embraced this occasion to expel from their city the duke, or governor, who resided among them on behalf of the Greek emperor; they formed themselves into a republic, usurped the rights of sovereignty, and renewed the antient denominations of *senate* and *people*. The territory of the republic consisted of what had been formed out of the duchy of Rome, extended north and south from Viterbo to Terracina, and east and west from Narne to the mouth of the Tiber. Such was the weakness of the government of Constantinople, that all its attempts to reduce the Romans were ineffectual. In this low state of the Greek empire, the Lombards took occasion to extend their possessions, and reduced the Exarchate and the Pentapolis Thus encouraged, they carried their views farther, and required the submission of the city and duchy of Rome, as a dependency of the Exarchate: which occasioned the memorable and successful application to Pepin, who had lately been declared king of France, having deposed the lawful sovereign. The pope sanctioned the usurpation of Pepin; and the new monarch in return wrested the Exarchate and the Pentapolis from the Lombard king, and made a present of both to the holy father. With the expulsion of the Greek governor, and this celebrated donation, commenced the secular power of the popes.'

The account here given of the political system of Charlemagne will shew how closely it has been copied in our days:

'His dominions comprehended the greater part of Europe, extending west and east from the Ebro to the Elbe and the Oder, and south and north from the duchy of Benevento and the Adriatic to the river Eyder. In considering this empire, care must be taken not to confound the incorporated states with those which were simply tributary. The first were governed by officers whom the emperor might recall at pleasure; the others were only connected with him by alliances, and by the tributes which they paid to him. Besides the marches or military governments which he established on his frontier towards Germany, Spain, and Italy, he had, in the different points of his empire, tributary nations under his protection, which formed a barrier against the barbarians of the east and north, who had been accustomed for a long time to make incursions in the western and southern counties of Europe. Thus the Dukes of Benevento were simple vassals and tributaries of the empire, who were to defend it against the Greeks and Arabs; so the Sclavonians who inhabited Pannonia, Dalmatia, and Croatia, were likewise tributaries of the Franks, but governed by their own laws, and did not for the most part at this time even profess the christian religion.'

By the treaty of Verdun, formed in the year 843, between the children of Louis le Debonnaire, it was settled that Charles the Bald should have all that part of Gaul which extended from the Scheldt, the Meuse, the Saone, and the Rhone, to the Pyrennees; and also the marches of Spain:

'Here,' observes the author, 'commences modern France, which was a limb of the antient empire of the Franks, or of the monarchy of Charlemagne. She preserved for a long time the limits assigned to her by the treaty of Verdun; and all that she possesses beyond them are conquests made since the fourteenth century. Charles the Bald was properly the first king of France, and it is from him that her kings ought to be reckoned. From his time the face of the government changed among the western Franks. Before this reign, the administration was Frank or Germanic, and the manners and usages of the conquerors of Gaul predominated: but from the period of which we are speaking, the Gauls having obtained the ascendancy in western France, the manners and language of that people were introduced at court, and influenced the government. This language, which was called Roman or Romance, was by degrees purified and improved, and in the course of time formed itself into the modern French language. At this epoch the western Franks became French.

'It was at the same period that Germany was formed a separate kingdom, having its particular kings: it long bore the name of Eastern France, to distinguish it from the western; which at length assumed the name of France simply and exclusively.'

M. Koch

M. Koch has now conducted his readers from the grand revolution of the fifth century to the final settlement of Europe, in nearly the form in which it remained to our times. We do not know so good a guide through the perplexing mazes of this part of history. None of his predecessors have so clearly and satisfactorily traced and described the pedigrees, migrations, settlements, and revolutions of the various tribes which overran the Roman Empire. No fancies are indulged by him, nor are any preposterous hypotheses obtruded. His Goths are rude ferocious barbarians, while his Celts are not the refuse of humanity, deficient even in personal courage: but his positions are every where supported by authorities, which all the sources direct and indirect are made to furnish. The method is not less admirable than the matter is choice. The work presents traits that indicate a performance to the subjects of which the best part of an author's life has been devoted: it is a truly classical production, and will long remain a fair monument of the ability, industry, good faith, and impartiality, of the writer. Not merely as exploring antiquity, and finding his way amid the confusion which pervades it and the darkness which overhangs it, does he claim pre-eminence; he presents to us the objects which occur in the more familiar paths of history, in an advantageous point of view and with a distinctness which have been rarely equalled, and which give them almost an air of novelty. Equally happy and apposite are the reflections with which he accompanies them, and of which we shall subjoin a few specimens:

'The period which intervened from the accession of Henry I. to the death of Henry III. forms the most splendid æra in the history of the German empire. In the reign of the latter, it embraced nearly two-thirds of the monarchy of Charlemagne. All Germany between the Rhine, the Eyder, the Oder, the Warta, and the Alps; Italy, to the confines of the Greeks in Apulia and Calabria; Gaul, from the Rhine to the Scheldt, the Meuse, the Saone, and the Rhone; acknowleged the supremacy of the German Emperors; and the Dukes of Bohemia and Poland were their tributaries.

'This ascendancy of the Emperors gave birth to a political system, which the Popes at this time supported with the whole of their credit and authority. All christian nations within this system constituted one republic, of which the Pope was the spiritual head, and the Emperor the temporal. The latter, in the quality of Defender of the church, was required to see that nothing took place contrary to the general good of christendom; to guard the Roman church, to watch over its preservation, to convoke general councils; and as the chief of the christian armies against infidels, he exercised those rights which the nature of this trust and the interests of the christian commonwealth demanded. To the prevalence of this system the German Emperors owe the precedence which they take of other sovereigns,

with the exclusive right of creating kings, as well as the titles which were ascribed to them of *masters of the world*, and *Lords of Lords*. To them belonged the right, if not to chuse, at least to confirm the election of the Popes. Henry III in 1046 deprived them of their functions, and substituted a German Lord in their room, who took the name of Clement II., and afterward appointed some other German Popes.'

We have not room to admit the author's luminous statement of the causes of the decline of this formidable power.—If however the Popes, during the period of which we have been speaking, scarcely aspired to be co-ordinate with the Emperors, we soon see them arrogate and establish a superiority over them and all temporal Princes. Great as the strides had been by which the Roman pastors had raised themselves to be great temporal sovereigns, with boundless spiritual prerogatives, they were inconsiderable compared with the vast space which intervened between their present elevation, and the giddy height on which the daring ambition of Hildebrand, or Pope Gregory VII., sought to place the successors of the Fisherman. M. Koch, in his usual able manner, traces the steps by which the daring priest succeeded to so marvellous a degree in realizing his extravagant dreams.

Referring to the triumph of the papal power over that of the Emperors, the author states,

'That the fabric, the curious mechanism of which is to this day the admiration of the most skilful politicians, was the work of the before-mentioned Pope; a man born for great enterprizes, equally distinguished for his genius and courage, for his austere manners and an ambition which knew no bounds. The son of a simple carpenter of Soane in Tuscany, he had prepared his way to greatness under the Pontiffs who preceded him. He prevailed on his predecessor Nicolas II. to ally himself with Robert Guiscard, to render the Norman Hero a vassal of the church, and to take advantage of the minority of Henry IV. to sap the claim of the Emperors to interfere in papal elections; and afterward he had a Pope chosen and established without the orders of the imperial court. No sooner was he elevated to the papal chair and fixed in it by the imperial confirmation, which he obtained by suppleness, than he conceived the design of forming to himself a new empire over the clergy, and over kings, by constituting himself a supreme judge of all affairs civil and ecclesiastical, the distributor of preferment, and the dispenser of crowns.

'His first step was to withdraw himself and the clergy from the authority of secular Princes. Previously to this period, the emperors named and confirmed the Popes, invested the prefects of Rome with their authority, and sent commissaries to levy the taxes due to them in that city: the acts of the Popes bore the dates of the years of the reign of the Emperors; the coin had their names engraved on it; and the high clergy, by means of investitures with the ring

ring and crosier, and also by the oath of fealty which they took, were dependent on the secular power. Gregory now prescribed investitures, took from princes the right of naming, confirming, and deposing bishops, and abolished the requisition of oaths of fealty and military services.

'It was by no means, however, the object of the Pope to render the clergy independent, for his aim was to transfer to himself the dependance in which they had hitherto been kept by others. By means of the false Decretals, he arrogated a plenitude of power in all spiritual matters; he undermined the jurisdiction of the bishops, by allowing appeals to Rome in the first instance; and he reserved to himself and his legates exclusively, the right of judging and deposing bishops, which had hitherto been lodged in provincial synods. In a council at Rome, he appointed a new oath besides that of canonical obedience, by which the bishops were obliged to swear fealty and homage liege to him. He introduced the practice of sending more frequently his legates into the kingdoms and states of Christendom; and these ministers drew into their cognizance all matters, which hitherto had come within that of metropolitans and provincial synods. The bishops also were obliged, by a clause in their oaths to the Pope, to provide for the subsistence of the legates. As supreme head of the church, he claimed a right of superintendence over sovereigns and their governments; and he received the complaints of subjects, and undertook to judge between them and their rulers. In 1076, he cited the Emperor Henry IV. to Rome, to answer to the heads of accusation preferred against him by some Saxon lords with whom he had quarrelled: but the Emperor, resenting this outrage, in a council which he convoked deposed the Pope; while the holy father, in return, deposed and excommunicated the Emperor. The result is well known, the Pope triumphed, and the successor of the Cesars was obliged in the depth of writer to cross the Alps, and do penance for three days successively with bare feet in the court of the castle of Canossa, where his holiness was then residing with the Countess Matilda; and to sign whatever the haughty Pontiff was pleased to prescribe. Gregory held all soverigns to be his vassals, and sought to render them his tributaries. He announced his claims to the French monarch and the princes of Spain, and obliged or induced weaker princes to submit to his pretensions.

'His successors followed in his steps, and supported his maxims and pretensions; and the consequence was, that a great many sovereign princes, dreading the thunder of the church, or standing in need of the protection of the holy see, submitted by degrees to the new power of the Pope. The kings of the two Sicilies, of Portugal, of Arragon, of England, of Scotland, and of Sardinia, and a great many others, became the vassals and tributaries of the holy see; and we can scarcely doubt that an universal monarchy, the plan of which had been conceived by this Pontiff, would have been fully established, if certain of his successors had possessed his genius and his extensive views. The character of the age, and the circumstances of the times, favoured the project.'

M. Koch then shews, in his concise and perspicuous manner, the influence of the barbarism of the age, the gross superstition of the people, the weakness of the royal authority, contentions between kings and vassals, and the particular situation of Germany, in promoting the designs of the Court of Rome; the only one that was capable of framing and of following any system of policy.—His account of this curious and unique revolution is the most succinct, as well as the most clear and satisfactory, of any with which we are acquainted.

We have selected our extracts from the more early periods, because the pre-eminence of this work chiefly respects them; as it advances to later times, it suffers from the reduced scale on which it proceeds; and recognizing the ability of the master, we wish that this plan had been more enlarged as the narrative descended. In regard to style, and the choice of terms, this performance, though in every view respectable, is certainly susceptible of improvement.

Jo.

Art. XI. *L'Irenide, Odi Anacreontiche di Silvio Ireneo, P. A.* 12mo. pp. 230. Payne, Pall Mall. London. 1807.

Had we not read the reflections prefixed to this series of *odes*, we should have fancied that they were merely intended to celebrate the kindness and the treachery of a mistress: but their author, it seems, wishes it to be understood that they exhibit an allegorical picture of the progress of the passions, especially of that of love. The first interview, the advice, the departure, the return, spring, summer, autumn, remonstrance, jealousy, revenge, despair, &c. furnish so many titles to the respective pieces, which at the same time form a whole. The measure, which is that which was adopted by *Savioli* in his *Amori*, and *Imperiali* in his *Faonide*, is managed throughout with considerable felicity and effect: but the spirit of Anacreon has not presided at the composition of the *Irenide*; and we search in vain for his playful gaiety of soul, and his amiable and terse *naiveté* of expression. The author's countrymen, we have reason to believe, will not be displeased with this little performance, and may perhaps welcome it as a specimen of classical taste and elegance: but our land of fogs, the maturity of our years, and the sober routine of our vocation, have doubtless conspired to weaken our interest in Irene, even before she proves faithless, and to make us tire of Silvio's incessant wailing, before he endeavours to vindicate the crime of suicide. Yet the whole is allegorical, and in course harmless: on which point, indeed,

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it is necessary to be explicit, lest honest John Bull should fancy the concluding autumnal scene to be rather too vivid and glowing.

The general execution of these odes is so equal in respect of merit, that we cannot easily fix on particular quotations; and, as we understand that the author, who writes under his Arcadian name, is a Neapolitan patriot of birth and education, and has known better days, we trust that many generous Britons will read (or at least purchase) the whole. Meanwhile, by way of sample, we shall present them with the opening of a summer morning:

'*Uè come i raggi scorrono*
Giù per l'eterea mole;
Con qual grandezza elevasi
Sull' orizonte il Sole!

'*Come il calor diffondesi*
Sul nostro cerchio a un tratto!
Come l'umor si dissipa
Già nelle notte attrato!

'*Con occhio formidable*
Mira il grande Astro i campi,
Che restan spossi ed aridi
Della sua luce ai lampi.

'*Guarda quel fior, che schiudesi*
Di fresca notte in seno
Come ingiallisce, incurvasi,
E sullo stel vien meno!' &c.

The piece intitled *Il Giuramento* contains some pretty stanzas, but is too much protracted, and too much incumbered with allegorical personages.

Before we take leave of our Arcadian shepherd, we cannot avoid expressing a wish that he would tune his reed to the description of natural scenery, or to the themes of real life; which, in all ages and countries, are topics adapted to the understandings and feelings of men.

Muir.

ART. XII. *Eloge de Corneille; i. e.* the Eulogy of *Corneille.* 8vo. pp. 43. Printed by Da Ponte, London.

PERHAPS in no branch of poetry is it so difficult for one nation to form an impartial opinion concerning the writings of another, as in the dramatic. In that department alone every individual becomes a critic; and thus a standard of national taste is formed, from which it is almost impossible to deviate without offence. At the same time, the expressions of natural

feeling come home to every breast; and hence many of our countrymen, even of those who dislike the technical structure of the French drama, can enjoy to the fullest extent the peculiar beauties of *Racine*, while few, if any, can enter into or even comprehend the grounds on which our neighbours build their admiration of his illustrious rival, *Corneille*. From this circumstance, we might be inclined, without farther examination, to give a most decided preference to the former; inasmuch as the eloquence which speaks to all mankind must be superior to that of which the effects are restricted to a particular society of men. Yet here again the reflection that Shakspeare himself,—who is so completely the master of our hearts and judgments, and whose knowlege and descriptions of nature so far exceed the works of the most exquisite artists in the same line of painting,—is disliked by many and scarcely understood by one of our national rivals, forces us to withdraw the judgment which we were about to pronounce; and to acknowlege the truth of the old unsatisfactory proverb, "*De gustibus non est disputandum.*"

Convinced ourselves of this musty truth, we shall not on the present occasion pretend to be dogmatic judges in a province over which we believe ourselves to have no jurisdiction, but shall generally be contented with the humbler office of faithfully reporting the decision of one who professes himself to be competent. The critic before us is an intelligent and agreeable man; and, under the present scarcity of foreign communications, it may not be unpleasant to hear what such a Frenchman says of the father of the dramatic art in his own country. If in any of his observations he should be found to tread in the footsteps of *Voltaire* and other dramatic judges who have gone before him, we must ask pardon for the intrusion: but, if we do not mistake, some of his remarks at least possess much original good sense and taste; enough to justify the unusual degree of attention which we shall pay to so small a publication, considering the circumstances of distress under which we labour.

For reasons foreign to literature, this essay, it seems, has not been admitted to the competition for the prize lately offered by the National Institute of France for the best eulogy on *Corneille*, to which it was destined. 'A comparison of the work itself,' says the writer, 'with those which have obtained the suffrage of that assembly, may perhaps discover which has most deserved it.' We have it not in our power to institute this comparison: but from a perusal of the present little pamphlet we are much inclined to imagine that, in the rejection of it, the members of that learned body did not consult their own impartial judgments so much as some private motives,

with the nature of which we are unacquainted. It is certainly written with a freedom of style, an energy of sentiment, and a soundness of critical judgment, which it is not often our lot to discover in the favoured prize essays of our own country.

The author thus expresses his own conception of the task which he has undertaken; and though the conclusion savours of what we are apt to call affectation and finery, we shall quote indifferently what we approve and what we dislike in the essay:

'Many men of letters, worthy to be the judges of *Corneille*, have already pronounced their opinions respecting him. I shall follow these venerable guides with all the deference due to their authority, and shall deem myself happy whenever it is in my power to be only their organ: but I shall nevertheless allow myself to dissent at times from the judgments which they have expressed, because it is my own suffrage which it is my lot to give, and not theirs; and because, after so many portraits have been drawn of this great man, I think that it is still possible to place him in a new light.

'Among the judges of *Corneille*, we find *Corneille* himself, the rigid censor of his own works, and the most judicious legislator of the dramatic art. Sublime poet! why can I not, in order to represent thee here in all thy literary majesty, borrow thy illuminations, the depth, the justice, of thine ideas, the energy of thy style? Yet surely, if love, respect, veneration, and enthusiasm, for exalted characters, were sufficient to celebrate them in a manner worthy of them, no man could fulfil better than myself this noble, this sacred duty. But, to seize and display lofty and sublime conceptions, is it not necessary that we should elevate our own to the same degree of exaltation? Whatever fear the idea ought to inspire, I shall dare, with a hand enfeebled by age and misfortune, to offer up my incense; and how imperfect soever may be the worship, at least one knee more will have bowed before the altars of genius.'

If this last metaphor should sound a little irreverent to some of our countrymen, and to deserve the censure of "the Society for the Suppression of Vice," it is nothing to a Frenchman;—and here again is a pregnant proof of the axiom before quoted. It is ridiculous enough that, while our neighbours are constantly abusing us for the extravagance of our fancies, we are condemning them with equal gravity for the extravagance of their expressions. We are both perfectly right according to our own principles and prejudices, but extremely wrong in affecting to make those principles the guides of our judgment on one another.

The first subject of consideration introduced by this essayist is 'the degree of importance of the tragic drama, and the direction given to it by *Corneille*.' The universality, or rather,

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as it is here more accurately expressed, the *homogeneity* of genius is strongly asserted, and maintained in a pleasing and forcible train of argument:

'It is not only now that we have discovered the relations between the great operations of the human mind in the most dissimilar spheres. Nearly two thousand years ago, Horace said that poetry is a speaking picture, and that both arts are subject to the same rules: a maxim which may be extended to all the fine arts, since none is without its own peculiar poetry.

'Eloquence, in all her vehemence, is identified with poetry; she has its enthusiasm, its emotion, its figures, its expressions. The greatest orator of Rome, Cicero himself, bears witness to this fact.

'In the exposition of the most abstract truths, we observe an eloquence of ideas correspondent to the eloquence of style; a great geometrician has said, "Newton is eloquent, when he speaks of God and space."—Ask the greatest mathematicians what is the kind of spirit proper for geometrical excellence; they will answer unanimously that, for the solution of problems, an imagination is necessary not less active nor less fertile than for the operations of poetry.

'Perhaps a relation may even be recognized not only among all great thoughts, whatever may be the objects of them, but also betweeen great thoughts and great sentiments, between heroism and genius. A generous action is at once the translation of a great idea and its realization; a noble expression is the emanation of a noble sentiment and the natural language of noble souls; it is the same character of sublimity differently manifested.

'This analogy of great men is so true, that sometimes, in tracing the portrait of one, we draw without intending it those of others in the most dissimilar professions. *Bossuet*, when he celebrates *the sudden illuminations* of the great *Condé*,—who, by a kind of inspiration in the midst of the fire of battles, discovered at one moment his dangers and his resources, by a single order led fortune into his designs, and seemed to force the destinies,—*Bossuet* at the same time paints himself, when he astonishes and strikes his audience by great and rapid ideas, and by a single word blasts the triumphs of successful crime; and by the very same touch we recognize *Corneille*. That elevated style, those sublime flashes, those thundering words, those sudden illuminations, those inspirations of genius, belong equally to the General, the orator, and the poet.'

Concerning the character and office of tragedy, it does not seem very easy to say any thing that has not been said before: but the peculiar characteristic of *Corneille* is not ill expressed, nor perhaps improperly estimated, in the subsequent passages:

'As Locke discovered the origin of ideas, and Newton brought to light the principle of motion in the universe, so has *Corneille* invented a mode of exciting the feelings, more useful, more honourable, more salutary, than those which were established by the antient legislator

gislator of the drama. According to Aristotle, the great principles of emotion in tragedy should be those of pity and terror, and the chief personages ought to offer a mixture of strength and weakness; to be placed in a situation of misfortune and danger; to have deserved it by some faults, or even crimes, provided that those crimes are excused by the impetuosity of passion, or expiated by remorse; and in truth, this is the situation which commands the greatest degree of interest on the stage. But what good effect can result from these moral convulsions, if they do not inspire laudable sentiments? Let these characters pass into the crucible of reason, let these great personages appear before the tribunal of history, and what do we behold in them? Men, delivered up to the flux and reflux of the passions, —princes wavering between their personal affections and the interest of their people:—brilliant incongruities and regal crimes, which with culpable art the poets cover with a seducing varnish! How much more laudable is it to set on the stage that which is really estimable; a strongly determined character, a profound wisdom, an immoveable virtue;—and this it is which *Corneille* has undertaken and executed. To pity, to terror, the supposed indispensible bases of tragedy, he has associated, or rather for them he has substituted, admiration; which produces a more certain purification of the morals, and a more noble elevation of character. It is not my own opinion which I here express, but that of this great man himself. Nevertheless, he knew his own art too well, not to feel all that he lost in abandoning the regular road; and he declares himself, that *the firmness of great minds, which excites only admiration in the spectator, gives birth to a compassion which does not go so far as to excite tears*: but he prefers vigorous and exalted to tender and mournful emotions; he prefers the enthusiasm excited by sublimity, a sentiment superior to every other feeling.

'If the church, and the legislature, and philosophy, have disapproved of theatrical exhibitions, certainly this disapprobation cannot extend to the dramas of *Corneille*. Can the minister of the altars complain, if the doctrine which he professes in the chair of truth be translated into sublime verse, which seems to engrave it on the memory? Ought not the philosopher to applaud the poet who inspires just and noble sentiments? Or how shall the legislator refuse his approbation to an institution which, in a state where the powers of the government have no fixed limits, possesses the great prerogative of being their censor? In tragedy, general maxims establish the rights of those who obey, and the duties of those who command. Under borrowed names, the monarch who abuses his power is branded; he himself assists at his own condemnation; he is compelled to blush, and sometimes to reform; and no tragic poet ever exercised this theatrical jurisdiction with more courage and dignity than *Corneille* *.

' * *Corneille*, in the midst of Louis the fourteenth's victories, said to France,

" *A vaincre tant de fois mes forces s'affaiblissent.*"

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" *Et la Gloire du trône accable les sujets.*"

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'We may be allowed to believe that *Corneille* was able to contribute to the noble pride which distinguished the manners of Frenchmen under the reign of Louis XIV.; and how could this influence fail to have existed, when all that the nation possessed as most brilliant and most respectable, her *Condés*, her *Turennes*, and so many other illustrious persons, were at the head of *Corneille*'s admirers; when the enthusiasm which he inspired was national, and the contradiction of that general sentiment would have been regarded as a crime against the state; when an unanimous vote conferred on him the title of *Great*, a pompous title hardly suitable to man, and which till then had never been granted to any but Kings or victorious Generals; when the *Cid* was quoted as the essential type of every kind of beauty; when the whole nation resounded with this celebrated proverb, *cela est beau comme le Cid*: a proverb, the use of which *Corneille* himself terminated by the production of other poems which have made the *Cid* be no longer considered as the noblest monument of the theatre? When all France repeated the finest passages of his tragedies, how could that which was graven in the memory, that which captivated the imagination, fail of making an impression on the morals?'

This is surely the highest praise, or the best defence (call it which we will,) of the declamatory style so peculiar to the French tragedies, but which has never been carried so high by any of their dramatic writers as by *Corneille*; and it must be acknowleged by the greatest adversaries of the French stage, that the emotions raised by the recital of some of his most splendid passages are of the proudest and most honourable kind. Still it must be the opinion of many, even among his own countrymen, that the pleasure derived from this source, great as it is, makes a poor compensation for the sacrifice of more natural and common feelings. We may look up to a giant with admiration, but we wish to converse among creatures of our own form and size. However the imagination may be struck by *Corneille*, the heart, we conceive, must give a decided preference to *Racine*; and we do not consider it as possible for an Englishman who has long been familiar with unsophisticated nature, as represented by the pen of our own great master, to dwell with tolerable satisfaction for any length of time on the cold and uneasy grandeur of *Corneille*. Perhaps, however, we shall be regarded as having deviated from our own principles, in saying thus much.

The next section, intitled 'Character of the works of *Corneille*,' contains some observations on the state of the drama throughout Europe, and on the revolution produced by the appearance of that writer, which are not uninteresting, though not entirely such as we should subscribe.

'Tragedy, which was brilliant and fertile in Greece, like almost every other art and science, but indigent and feeble at Rome, even while

while the *belles lettres* flourished there, and which was debased or extinguished during all the middle ages, was still, when the genius of *Corneille* appeared, unknown to a large portion of Europe, and misshapen and gross in the rest of it. In the north and east, no art was known but that of war, and thought was a degradation; in other countries, men began to relish the pleasures of the understanding, but had hitherto a very imperfect idea of them.

'In Italy, this department of the drama had made less progress than the fine arts, and was almost always inlisted in the service of music; yet they had sometimes imitated the Greek models of antiquity.

'Spain, polished by the Moors, and made illustrious by Charles the Fifth, had assumed an ascendancy over the continent of Europe which extended to literature itself; and the Spanish dramas, analogous to their national manners, were gallant, chivalrous, emphatical, and gigantic.

'England was then the land of renascent thought, and her tragedies partook of that restoration: but, destitute of every principle of taste, they presented a whimsical mixture of the sublime and the burlesque.

'Thus, on the theatre of these three nations, disfigured tragedy partook in Italy of the nature of pastoral, in Spain of fable, and in England it was a chaos,—the representation of nature debased, exaggerated, or monstrous, and had no pretensions to a character of truth. Yet in all these theatres some great beauties flashed forth; as, in the midst of the darkest night, lightning will sometimes cast a momentary splendour.

'France was even below Italy, Spain, and England. A senseless and scandalous devotion first brought forwards on the stage the acts and even the mysteries of religion; and afterward they gave dramatic form to huge romances. Great slayers of men (*des Pourfendeurs*), followed by a squire, engaged with armies, conquered kingdoms, and laid their crowns at the feet of their mistresses; and this insipid and ridiculous love mingled itself with the most frightful catastrophes, the most horrible atrocities. A plot, complicated and overcharged with events and incidents, was capable of interesting curiosity, by offering in anticipation of the denouement an enigma to be unravelled: but the g eater part of these dramas offered nothing to excite sentiment, nothing which tended to the improvement of the heart, the understanding, or the taste.

'In the midst of this chaos, the *Cid* arose, and then commenced a new dramatic æra for France. Tragedy acquired strength, beauty, and utility. The first quality which strikes us in the productions of *Corneille* is a creative enthusiasm, the essential symbol of genius. *Corneille* himself has discovered to us the high-spirit and boldness of his conceptions, and the independence of his imagination. "I do not submit myself," says he, "to things, but I make things submit to me *."

'* *Non mihi res, sed me rebus submittere conor.*' Mis printed for —*Mihi res, non me rebus submittere conor.* Rev.

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'Nevertheless, prudent in his inventions, he gives himself up to them only by degrees. At first, he supports himself on antiquity, and follows Seneca in the tragedy of Medea, the first poem in which he began to shew what he would one day become. Afterward he borrows the *Cid* from Spain, but he gives himself great latitude in deviating from his original, and surpasses it infinitely in all which he has adopted from it. Having acquired the knowlege of his strength, he trusts to it, he takes from history only names and elemental facts, and owes all the rest to his own imagination.'

The author next comes to the design or object of *Corneille*'s dramas, in which he discusses one of the most disgusting of all that writer's defects; and though he admits its impropriety, he does not give to his censures all the force which the fault deserves. The excuse which he offers is the old one, "the character of the age;" a plea certainly of weight when offered for the *individual*, but which ought not to be admitted in a criticism on his *works*. This same excuse, as applied to *Corneille*, stands on a very different footing from that which we make for the errors of Shakspeare. The glaring faults of *Corneille* are abandonments or violations of every principle of human nature, and of all individuality of character. A man of true genius, therefore, one would imagine, *must* have burst such ignoble bonds, whatever was his situation or the spirit of the age. The errors of Shakspeare are also faults of the age in which he wrote: but they are never inconsistent with nature, however unfit for scenical exhibition. *They* betray only an *error* of judgment, into which the wisest of men will sometimes fall: but the faults of *Corneille* go farther; *they* betray a *want* of it.

Let us hear the accusation and the defence:

'Unhappily, these grand and magnificent pictures are sometimes enfeebled and degraded by amours, which have more the tincture of gallantry than of passion; proud and gloomy republicans, conquerors of the world, are painted sighing at the knees of beauty: but this incongruity was the fault of the age: at which time men imagined that a love-intrigue was the essence of the soul. Far from partaking in this error, *Corneille* has declared that love, however violent, cannot be the principal ground-work of tragedy, "*the dignity of which demands some great interest of state, or some passion more noble and more masculine than love; such as ambition, vengeance,* &c." Nevertheless, the time at which men made war for the sake of the ladies, and consecrated to them the fruits of their victories, was not an epoch at which love could be banished from the stage. We must presume that *Corneille*, though indignant at this degradation of tragedy, knew that his contemporaries were not ripe for such a reform, and felt himself obliged to compromise with the ruling taste by admitting the sentiment of love into his dramas, but at the same time giving it only a secondary place in them: let us pity him for having been

been forced to a condescension which too often enervates and effeminates his masculine and terrible beauties.'

We discover something very ingenious, or rather jesuitical, in this apology, which purposely mistakes the ground of accusation. *Corneille* is not condemned for the introduction of love, but for the violation of nature. Nothing, we think, can be more absurd and groundless than his own doctrine, which, in the preceding passage, we have marked with Italics. Love is not only a natural passion, but is one of the most violent in the human frame. It has nothing in its nature that should render it unfit to be the principal ground-work of a tragedy. On the contrary, tragedy, which is designed to address itself to the feelings and hearts of the spectators, cannot be applied to a better purpose than in setting forth the baneful effects of indulgence in a passion that is so general, so universal, as love. It is the affection of the mind on which the noblest tragedies in our own language have been built. Jealousy is but an effect of love:—what then is Othello itself but a tragedy founded on the terrible consequences of that passion?

The diversity of *characters* is the next topic of admiration; and the author seems to have taken for his model Pope's celebrated panegyric on the characters of Homer, where he distinguishes the single quality of courage into as many degrees and species as the Iliad contains individual heroes. Yet, after all his encomiums, we think that he has been able to say but little on this head of eulogy; and we continue to find ourselves of the same opinion that we before entertained, that, among the many sacrifices which *Corneille* has made to the spirit of declamation, none is more sensibly felt than that of variety and discrimination of character.

With regard to his plots, *Corneille* is justly censured for his violations of the unity of action; which the present critic calls with great propriety, (and this we must confess although Shakspeare himself is the most notorious of its violaters,) 'the elementary and fundamental principle of dramatic organization; a principle founded on the law of nature, which extends to all the actions of man, physical or intellectual; to the works of philosophy, politics, and history, as much as to poetry; and in the dramas of *Corneille*,' (so also, we must acknowlege, in those of Shakspeare,) 'where this rule is infringed, it is necessary, in order to preserve the admiration which is their due, to see in each of them so many different poems, and to consider the beauties of each as independent.' The unities of time and place,—so strongly advocated by many French critics that, as in religion the Roman Catholics and Methodists set a few unimportant mysteries above the most essential prin-

ciples of faith and practice, so in poetry the adherence to these secondary rules has been enforced with a zeal so blind as to overlook its most indispensible qualifications,—are treated by this author with no higher consideration than to a sober judgment they seem to deserve; always remembering that to the regular structure of the French drama the observance of them is much more important than it can be to the perfection of our own.

The next consideration is that of *style*; and here the writer appears to us to have made so many just and ingenious observations, that we shall not apologize for a long and unbroken extract:

'When *Corneille* delivers himself up to his poetic rapture, like the Sybil, he speaks by inspiration; full of the great sentiment which agitates him, he breathes it forth as from necessity; the most beautiful thoughts emanate from his genius, without trouble, without effort; the sublime, identified with his imagination and become even his natural language, manifests itself in all its forms; sublime in his ideas, sublime in his sentiments, sublime in his imagery, he presents nothing which he does not fathom, characterize, and impress with an indelible mark; he carries the exaltation of style to the highest degree of which it is capable; he gains possession of the mind of his hearer, and precipitates him into his own thoughts; he commands sentiment, creates it, electrifies it, and is never more eloquent than when he does not think of being so. Are we to determine what form of government is most suitable to Rome? Lycurgus and Solon appear to speak by the mouths of Cinna and Maximus.—Are we to deliberate on a perfidious action from which the safety of Egypt is expected to ensue? Never did the logic of vice discover more of sagacity than in the council of Ptolemy. Do Pompey and Sertorius discuss the art of war? *Condé* and *Turenne* inquire whence *Corneille* has learned the principles of that art.

'Who can express like *Corneille* the love of glory, the sensibility of honour, devotion to our country, intrepidity in danger, dignity in misfortune, the convulsions of ambition, hatred and revenge? It is not *Corneille* whom I hear; it is the *Cid*; it is Cinna, the Horatii, Cæsar, Augustus, Sertorius, Pompey: all these great personages inculcate their own sentiments on me; with them I despise, respect, covet cherish, and abhor.

'What truth, what force of painting in words! In the exposition of the horrors of a proscription, I see poignards, rivers of blood, and corses: I see the husband stabbed in bed by his wife, the son dripping with the blood of his father,

"*Et, sa tête à la main, demandant son salaire.*"

'By an effect of theatrical deception, in soliloquies the personages are made to think aloud; opinions and sentiments are set in evidence, and the human heart is sounded in all its depths; this is a part of the drama which *Corneille* has turned to more account than any other poet, and these are the *chefs d'œuvre* of his art. There are shewn, in all their energy, Medea contriving atrocious revenge, the Father of the *Cid* indignant at an affront of which he is unable to punish

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the author; Camilla furious at the death of her lover; Emilia projecting a conspiracy; Paulina shuddering at the fate of her husband; Cornelia, at the sight of Pompey's urn, breathing forth her sorrow in threats; and Cleopatra (qu. Medea?) plotting the assassination and poisoning of her children.

'Dialogues offer another description of beauties;—a contrast of interests and sentiments ingeniously conceived and directed;—a contradiction so rapid, so just, so well combined, that if after the delivery of an opinion the representation were suspended, and it were asked of each of the spectators how that opinion is to be refuted, we might be certain that none of them could imagine any that possessed the force and propriety of the reply in the drama. In the noble dialogue between Pompey and Sertorius, in which each of them endeavours with all his powers to draw his rival over to his side, it is impossible to employ with more address and eloquence, patriotism, honour, every species of interest, and every mode of conviction and seduction: after one of those heroes has spoken, it appears impossible to answer him, and yet his rival refutes him with success, and is refuted in his turn.

'The colloquy between *Pauline* and *Polyeucte* is a most beautiful picture of soft and virtuous sensibility: the dialogue between *Pauline* and *Sévere* is a model of the confidence which one great soul can repose in another; and in the scene between *Felix*, *Polyeucte*, and *Pauline*, the contest between the power of the magistrate, the enthusiasm of the martyr, and the grief of a wife, has a vehemence and a rapidity which have never been equalled.

'These sublime and pathetic sentiments give birth to a number of verses worthy to be the expressions of them. Sertorius says,

"*Rome n'est plus dans Rome, elle est toute où je suis.*"

Emilia, frightened by the determination of her lover, who wishes to assassinate Augustus and then kill himself, exclaims,

"*Qu'il dégage sa foi,*
Et qu'il choisisse après, de la mort ou de moi."

What words can be more affecting, and more proper to inspire repentance, than those of Augustus to a conspirator overwhelmed with his benefits;

"*Cinna, tu t'en souviens, et veux m'assassiner!*"

Never did sovereign clemency speak with a simplicity more noble and tender than in this line,

"*Soyons amis, Cinna, c'est moi qui t'en convie.*"

What a combination of admiration and hatred does *Corneille* exhibit,

"*O ciel! que de vertus vous me faites haïr!*"

Horace says to *Curiace*, the defender of Alba,

"*Albe vous a choisi, je ne vous connais plus,*"

to which *Curiace* answers,

"*Je vous connais encore, et c'est ce qui me tue.*"

All the dramas of *Corneille*, all the acts, and nearly all the scenes, are full of these sublime traits. He who would collect them would form a book well adapted to the encouragement of great and noble sentiments.

'Often, in his diction, the compression of thought and sentiment gives to the expression prodigious force and elasticity; and a single verse, or a single word, is more energetic, more pathetic, than a whole discourse. Who is so much a stranger to letters, and to the monuments of genius, as not to know the sublime *Moi* of *Medée*, and the heroic answer of the old *Horace*: "*Qu'il mourût!*"

'By what fatality are these admirable flashes of genius often enfeebled by just but cold reflections?* If *Corneille*, either in his diction or in the other qualities of his dramas, is subject to such inequalities, we must acknowlege that he has submitted to the law of genius which, in its rapid and daring flight, raising itself to an elevation which it is difficult or even impossible to sustain, is subject to more frequent and more sensible falls. This, above all, ought to be the lot of *Corneille*, who so identifies himself with his subject and his characters, that he is that which they call on him to be; great, when he exemplifies noble sentiments,—weak, when he expresses only such as are pusillanimous.'

This eulogist then proceeds to point out, in a cursory way, some of the advantages which the French language owes to the writings of *Corneille*; and afterward to cast a *coup d'œil*, which we wish had been a little more deliberate, on the *chefs d' œuvre* of the poet. Thence he proceeds to contend that the dramas of *Corneille* ought not to be judged by their defects, but by their beauties.—The conclusion of this argument is very sensible:

'Curse on the cold heart, on the methodical censor, on the inspid slave to rule, who would be tempted to sacrifice a pathetic situation, a fine emotion, to the purity of dramatic order! Such a spirit has no right to judge *Corneille*; he is not even qualified to hear him. He who would weigh his dramas in their proper balance ought to adopt the method which he himself has followed.—The preference which he gives to *Rodogune*, one of the most defective of his pieces, over *Polyeucte*, the most regular of them, teaches us that the works of poetry ought to be appreciated by their beauties, not by their defects. Is there a more admired poem than the Iliad; and, nevertheless, is

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'* *Duclos*, instead of attempting, like the extravagant admirers of *Corneille*, to justify the addition to *qu'il mourût*,

"*Ou qu'un beau déseſpoir enfin le secourût,*"

has proposed to substitute an answer of the interlocutor to the latter verse;

Qu'il mourût? vôtre fils?

then a reply of the Father,

——————*lui mon fils? il le fut.*'

any

any one more open to censure? To defend on this point the cause of *Corneille* is to defend that of Homer himself.'

A parallel is next attempted between the genius of *Corneille* and the genius of some other writers. The comparisons with Sophocles, (as the representative of the Grecian stage,) and with *Racine* and *Voltaire*, offer nothing very new or very striking: but we shall extract that which the author has drawn between his hero and Shakspeare, as being more interesting to us; and that of *Corneille* with *Bossuet* and *Montesquieu*, on account of its originality.

'Two countries, placed at the head of the nations of Europe and which have long run together the race of politics, of war, of commerce, of sciences, and of literature, glory in having produced the two great founders of the modern theatre. Shakspeare and *Corneille* have made known real tragedy in England and France, and their talents seem to move in the same sphere. If the subject which they treat is similar, the conformity of ideas which it inspires in them is remarkable; if it is contemplated under different points of view, an analogy still exists between the two poets by the strength with which they penetrate their subject, and the depth of their thoughts. Cinna about to assassinate Augustus, and Brutus about to assassinate Cæsar, are equally affected by the terrible impression which is made on the bravest souls, by the interval which separates the determination of a great exploit and its execution. Brutus, in his discourse to the conspirators, raises himself above the vulgar forms of securing fidelity by oath; he desires that virtue should confide in virtue. Cinna, in retracing the horror of the proscriptions, excites the conspirators to vengeance, and resolves that he who has violated all the rights of humanity shall not be permitted to claim them. Never, perhaps, has the spirit of party manifested itself with more vehemence; never has eloquence displayed such noble emotions. If in this race of sublimity some difference may be perceived, it appears that in Shakspeare we have more depth of views, in *Corneille* more action and motion; a distinction which cannot be foreign to the two nations to whom these two poets belong. Both have great inequalities, but the faults of Shakspeare are much the most revolting. *Corneille* is sometimes common, but never low; never do his heroes enter into conference with vile and brutal men; never are profound reflections mingled with flat or obscene pleasantries: but this mixture of the sublime and of the burlesque, of laughter and tears and affright, is frequent in Shakspeare, and weakens or even destroys the impression which he has produced.'

It may, perhaps, be difficult to justify our great poet from the censure to which he stands so eminently exposed in this respect; yet, if we find the Great mingling with the vulgar in the every-day occurrences of real life; (and God forbid that they should ever be kept more asunder than they are at present!) if we commonly see weeping and laughter, terror and

mirth, closely treading on the heels of each other; if the sufferings of the greatest of heroes extend no farther than to his own heart, and the peasant at the end of his park palings carries on his daily work, and laughs and sings and jests as usual, even while his lord is stabbing or shooting himself in the wildest paroxysm of despair;—if all these contrasts are observable in nature, and if they forcibly tend to impress on the imagination a true sense of the littleness of life and the inanity of all mortal grandeur, why may not the same contrasts produce the same effects in what is, or professes to be, the *representation* of nature? We are decidedly of opinion that one of the greatest injuries ever done to our stage by the fury of modern reformers has been the banishment of Lear's fool; and grieved indeed should we feel ourselves, if the same rage for classical truth were ever to prevail against the grave-diggers of Hamlet.

This, however, is a discussion which would require volumes to do it ample justice, and it would be absurd to carry it farther in the short space still left to us for the conclusion of our present article. Proceed we, then, to the eulogist's ingenious comparison between

'*Corneille, Bossuet, and Montesquieu.*

'Among the authors who differ most in the objects of their writings, may be found the closest analogy of thought and style. Already have we pointed out this relation between *Corneille* and *Bossuet*; and a more lengthened examination will demonstrate that the one was on the stage just what the other has been in the pulpit. In both is manifested that generalization of ideas, that force of conception, which embraces the whole extent and penetrates the whole depth of a subject. If it be the object to bring us acquainted with great Generals, the oration or the drama developes their military systems; it is not a priest, it is not a poet that I hear, it is Sertorius, it is *Condé*, who reveal the secrets of this art. When *Bossuet* carries his observations to the character of nations, when he paints the manners of the Romans, we might be tempted to imagine that he has just departed from the representation of a tragedy of *Corneille*, and that he transcribes or analyzes the discourse of those proud citizens.

'Let a Christian orator, deriving religious instruction from the death of a great man, say, "*Attendez-vous que Dieu resuscite les morts pour vous instruire? il n'est pas nécessaire que les morts reviennent; ce qui entre aujourd'hui dans le tombeau suffit pour nous convertir.*" On the other hand, let a poet, speaking for the widow of Pompey, make her say to her husband's urn, "*Oljet terrible et tendre, tu est plus sacré pour moi que ces Dieux, qui, la foudre á la main, ont pu voir egorger Pompée*' It is evident that the orator and the poet have the same conception, and draw the same conclusion from the spectacle of death, which, according to the difference of religious opinions, leads to a revolt against heaven, or to a submission to its decrees.

'*Corneille*

'*Corneille* and *Bossuet* resemble each other also in their imperfections; their diction is often harsh and unpolished, whether this defect be the consequence of great strength, or whether they think that a man who is really eloquent may dispense with being elegant. Sometimes also we discover surprizing incorrectness in their works; into which they could not have fallen but that, in the grandeur of their imaginations, they for some moments neglected or disdained the rules of grammar. Both allowed themselves to create words; and by an effect of conformity in their conceptions, or from the love which *Bossuet* bore to the style of *Corneille*, many of these words are the same

'It is not only to the eloquence of the pulpit that we may assimilate the dramas of *Corneille*, but also to the most celebrated works of philosophy or politics; and this resemblance is singularly observable in the comparison of *Corneille* with *Montesquieu*. Assisting at the deliberation of Augustus respecting the abdication of the empire, we hear the constitutional principles of political societies, and their concordance with the manners of the people; this is but a *presentiment* of the ideas of *Montesquieu*, it is an anticipated analysis of the *Esprit des Lois*. On the other hand, in the dialogue between *Sylla* and *Eucrate*, which may be considered as a corollary to the considerations on the *Causes de la Grandeur et de la Décadence des Romains*, we think that we hear the dictator, in a tragedy of *Corneille*, reveal to his confidant the motives of his abdication; "*Si je ne suis plus en spectac e à l'univers, c'est la faute des choses humaines qui ont des bornes.... j'ai cru avoir rempli ma destinée dès que je n'ai plus eu à faire rien de grand..... Je me suis demis de la dictature, dans le temps qu'il n'y avait pas un seul homme dans l'univers qui ne crût que la dictature était mon seul asyle. J'ai paru devant les Romains, citoyen au milieu de mes concitoyens; et j'ai osé leur dire: je suis prêt á rendre compte de tout le sang que j'ai versé pour la république. Je répondrai à tous ceux qui viendront me redemander leur pere, leur fils, leur frere;—Tous les Romains se sont tûs devant moi*"

'Let this dialogue be placed at the end of *Corneille's* dramas, as a fragment of an inedited piece, or a scene which the author had not yet put into verse; and certainly the similarity in the grandeur of views, in the *fierté* of character, in the loftiness of sentiment, in masculine and noble eloquence, would have deceived the finest taste and the most just discernment.'

The author next presents us with some short remarks on the morality of *Corneille*; and his discourse closes with an expression of deep regret that the sublime and just maxims concerning the polity of states, which this dramatist exhibited on the theatre, were not allowed to influence the late popular assemblies in his country; since, had attention been paid to them, they would infallibly have checked the imprudent and fatal effervescence which led to so many errors and atrocities.

Meri.

ART. XIII. *Poëtes diverses*, &c. ; *i. e.* Miscellaneous Poems by M. CHEVILLARD, formerly Director of the Marine Artillery at Toulon. 12mo. 2 Vols. London. 1807.

IN the *Age of Lewis* XIV*th*, *Voltaire* reproaches *Saurin* and the greater part of his expatriated brethren with a certain peculiarity of manner and language, which he denominates the "*style refugié.*" We are not aware that M. CHEVILLARD, in his long absence from his native country, has contracted any of this rust. He appears to write with purity, and, as far as our northern ears are capable of discerning, his versification is harmonious and correct.

The poems are divided into *odes* and *miscellaneous pieces*. They consist chiefly of translations of didactic, sentimental, and amatory poems from Pope, Gay, Thomson, Merrick, Gray, Goldsmith, Barbauld, and other English writers, and of the "*Vivamus mea Lesbia atque amemus*" and the "*Ille mî parè esse deo videtur*" of Catullus together with several short original compositions. Among the imitations, we discover the letter of ~~Abelard,~~ describing his sensations in the dressing room of Eloisa, clothed in poetic garb.

M. CHEVILLARD's translation of the "Beggar's Petition" partakes of the character of the original:

'*Ayez pitié d'un être malheureux*
Qui vient d'un pas tremblant demander assistance ;
Adoucissez son destin douloureux,
Votre bienfait un jour aura sa récompense.

'*Voyez l'état de cet infortuné,*
Ces cheveux qu'a blanchis sa trop longue carrière,
Cet œil flétri de rides sillonné
Qui servent de canaux aux pleurs de la misère.

'*L'aspect trompeur de ce palais brillant*
M'a, pressé par la faim, détourné de ma route ;
Ah ! j'espérois quelque soulagement
Des mortels fortunés qui l'habitent, sans doute.

'*Je demandois un seul morceau de pain,*
Un laquais insolent m'a chassé de la porte,
En me disant d'un ton dur, inhumain,
Ce séjour n'est pas fait pour les gens de ta sorte.

'*Il fait grand froid ; je suis si malheureux !*
Accordez-moi pour lit quelque peu de litière :
Cette faveur remplira tous mes vœux...
Vous le voyez, je touche à mon heure dernière.

'*Quand vous saurez la cause de mes pleurs,*
Si pour l'humanité votre cœur est sensible,
Ah ! vous serez touché de mes malheurs,
Vous plaindrez de mon sort la rigueur inflexible.

'*Un*

' Un petit bien, avec art cultivé,
Devenoit en mes mains agréable, fertile;
Par la chicane il me fut enlevé ;
La mort de mon bétail rendit mon champ stérile.

' Ma fille étoit l'espoir de mes vieux jours,
Un jeune libertin l enlève à ma tendresse!
Rassasié de ses folles amours,
Il la voit sans pitié périr dans la détresse...

' Pour partager les horreurs de mon sort,
Il me restoit encor une épouse chérie ;
Elle succombe, et je perds, par sa mort,
Le seul bien qui pouvoit m'attacher à la vie...

' Je me soumets à l'order du Très Haut,
Qui daigne en sa bonté me châtier en père,
Qui mieux que moi connoît ce qu'il me faut,
Et peut vous rendre aussi l'enfant de la misère.'

The fable of the Cameleon seems destined to exhibit as many changes as the animal which forms the subject of it. Merrick borrowed it from *La Motte*, and the present author has restored it to his country.

In M. Chevillard's selections, and in his own productions, he might have omitted several which rather trespass on the boundaries of decorum.

Art. XIV. *Le Comte de Corke*, &c.; *i. e.* The great Earl of Cork, or Seduction without Artifice, to which are subjoined five Novels. By Mad. De Genlis. 2 Vols. 12mo. Paris. 1808.

Judge Jefferies accused the celebrated non-conformist Richard Baxter of publishing as many books as would fill a cart; and Mad. Genlis, who certainly has the pen of a ready writer, seems resolved to expose herself to a similar charge. Her works, indeed, have not the character which was falsely imputed to those of poor Baxter: but never was a writer more laborious in promoting a romantic turn of mind. She professes at times to follow history: but she soon leaps over its narrow boundaries, and employs herself in creating some aliment to feed the imagination of enthusiastic lovers.

Had we not been previously acquainted with this lady's habits, we should have been led to suppose by her reference to the life of Richard Boyle, in the general Biographical Dictionary, that she meant closely to follow the memoir of this distinguished individual: but we were prepared by her former productions of this class, for the kind of entertainment which is here served up. In the preface, she gives a brief statement of the historic facts on which her romance is founded,

founded, adding also some notices of Robert Boyle, son of Richard, the illustrious experimental philosopher. Having thus referred to the *fond* on which she professes to work, and stated the circumstances which gave rise to the present fiction, she spreads her own canvas, and delineates a Richard Boyle more adapted to a circulating library than to an historical museum. This Richard, like his prototype, is born of obscure parents: but Mad. DE G. finds him a generous protector in Mulcroon, who lived near Black-rock, four miles from Dublin; who superintends his education, and presents him with a most beautiful and elegantly furnished cottage, not only decorated with a good library, but with things which are not usually found in dwellings of this description, vases of porphyry, &c. Here, contented with his garden and his books, he lives without ambition; till the Earl of Essex, then Lord Lieutenant of Ireland, visiting his cottage, and being struck with the noble appearance of this young man, gives him a book in which he had written these words; *I predict that Richard Boyle will make his name illustrious.* From this moment, the germ of ambition begins to shoot; and no longer are Richard's views confined to his cottage and his garden. He wishes to visit London; and his kind protector Mulcroon is not only desirous of gratifying him, but accompanies him in his journey. Arriving at Chatham when Queen Elizabeth visited that place to go on board the ship of Sir Francis Drake, who was just returned from his circumnavigation of the globe, Richard, in the croud which attended on that occasion, again encounters the Earl of Essex: but, to his great mortification, he is not recognized by this nobleman; and he returns to Black-rock without having effected any object by his tour.

As, however, in novels every thing is accomplished by the potent machinery of love, Richard is soon introduced to the acquaintance of a lady, who occupies his mind abundantly more than the prediction of Essex. Lady Ranelagh pays an accidental visit to the cottage; and having thrown back the veil which concealed her beautiful face, the young and manly Richard is at once inflamed with the ardour of love, as in the adventure with the minister of Elizabeth he had been warmed with ambition. On having asked him the question, "Whether the cultivation of his flowers had not formed his happiness?" his answer —"Yes, Madam, *hitherto*,"—revealed to Lady Ranelagh the impression which her charms had made on this young peasant; and flattered by so delicate a compliment, which seemed to require explanation, Lady R. replied, "You say that, *till now*, your greatest pleasure has been derived from

the cultivation of your flowers?"—"Pardon me, Madam, but a much greater pleasure awaits me."—"What can that be?"—"That of offering them to you."—Thus begins the affair of the heart, with the embarrassments and developements of which the remainder of this narrative is employed.

In order to keep to the title of *Seduction without Artifice*, the author contrives to display the process by which the simple Richard, adhering to his natural and manly character, overcomes the pride and high spirit of Lady R.; who, though struck with the person and manners of her lover, could not endure the thought of being connected with one that was so obscurely born. She, however, having once hooked him, plays with him like an expert angler with a trout, and throws off all the coquetry of a fine lady.

Richard, on the death of his friend and patron Mulcroon, quits his cottage, to become the secretary of Sir James Manwood, who had a fine seat in the county of Wicklow. While he was an inmate with sir James, the hero visits the *Dargle*; and in an evening-excursion to the *Lover's Leap*, whose voice should he hear proceeding from the thickets which overshade the bottom of this rock, but that of Lady Ranelagh, singing a most plaintive love-ditty? He follows the sound, recognizes her figure, and flies to embrace her, but she escapes; not however, without leaving her lace-veil in his hands. When afterward they meet at the house of Sir James, she owns the veil, but forbids Richard to follow her or speak to her. In spite of these prohibitions, and all the lady's seeming hauteur and indifference, love makes rapid advances, and we are amused with the contrivances which the sly God employs to insure his purpose. Richard scrupulously obeys all Lady R.'s mandates: but, while "he keeps the word of promise to her ear," he breaks it, *as she hopes*, and thus all her seeming efforts to retard only accelerate the passion. Suffice it to say that, in the midst of this old play of "She Would and She Would Not," the Earl of Essex visits Sir James, renews his attentions to Richard Boyle, promises soon to advance his interest, and, by his marked partiality, increases the admiration of him in Lady R.'s heart. At last, after various trials of the sincerity of his attachment and the elevation of his sentiments, she consents to give him her hand: but scarcely is this declaration made, when the melancholy news arrives of Essex's disgrace, and of Richard's being implicated among his other favourites in a charge of treason. The lady now offers to protect him: but, conscious of innocence, he nobly disdains to fly or to attempt concealment; he suffers himself to be arrested at his cot-

tage

tage near Black-rock, is conveyed a prisoner to England, pleads his cause before Elizabeth, is honourably acquitted, the Queen permits him to kiss her hand in token of her high approbation of his conduct, and appoints him to a lucrative office; he then marries Lady Ranelagh, is created a knight, and at last becomes the great Earl of Cork.

Such, in brief, is the substance of this historical romance; which really contains so little of the history of the great Richard Boyle, that, had the author chosen it, she might have given to it any other name. It affords nothing very striking, ingenious, or interesting; and no person who has read it once will, we think, wish to give it a second perusal.

Why this piece should not be called a novel, we are unaware; and we perceive no reason for keeping it out of the class to which the other narratives in this work are assigned. The first of these is called 'the Young Female Penitent;' for which one of the tales of the Queen of Navarre gave the idea. It relates the vengeance of a husband on a person who was about to render his wife unfaithful, and the singular penitence which he demanded of the latter, who had meditated the act of adultery. In filling up the outlines of the story, the author has introduced romantic incidents, in order to give to the whole a stage effect. After a series of tragical events and affecting recitals, the fair penitent, who atones for her fault by five years of contrition, acquires the forgiveness and regains the affections of her husband.

The second tale is intitled 'The Lovers without Love,' with this motto: "*Il y a des gens qui n'auroient jamais été amoureux, s'ils n'avoient jamais entendu parler de l'amour.*" In order to confirm the truth of this observation, two young persons, without conceiving any previous partiality for each other, are brought together for the purpose of making a match, and are talked into love; the result of which the title of the novel sufficiently indicates: though Mad. Genlis makes these *amans sans amour* travel through life with as much comfort as those whom a romantic passion unites.

'Zumelinde, or the young woman turned into an old one, a fairy tale,' is taken from the *Belinde* of Madame *Daulnoy*, though the incidents are varied, and only the metamorphosis adopted. This metamorphosis consists in the sudden transformation of the young and accomplished princess Zumelinde, only 18 years of age, into the likeness of an aunt who was fifty years old, in order to put the professions of her lover and the praises of her courtiers to the proof. The Fairies are supposed to have this wonderful faculty; and it is here exerted to cure

Zumelinde of vanity, by shewing her that the power and not the charms of a prince constitute the object of idolatry in those who surround a throne.

'The Tulip Tree, an oriental tale,' Mad. Genlis informs us, was composed at the request of a friend, who was a great admirer of this most beautiful plant, which was originally brought from America, and forms a distinguished ornament of our pleasure-gardens and decorative plantations. The description of this tree the writer professes to have taken from a memoir on this subject; and to have been indebted for the historical trait, which she has worked up into the interesting tale of Uglan, (who passed the greatest part of his time on a kind of stage which he constructed among the boughs of his immense tulip-tree,) to *Tavernier*, to whose voyages the reader is directed. In an oriental tale, the Fairies or Genii must be introduced; and by their instrumentality marvellous events are accomplished: but, alas! our fairy-tale days are passed!

The last of these novels has for its title '*Les Savinies*, or the female twins.' For the purpose of explaining this title, the following account is inserted:

'At the extremity of the wildest of the Swiss cantons, at Schindelinguen, a picturesque spot, surrounded with woods and hills, and intersected by torrents which precipitate themselves from the mountains, a ruined castle presents itself, standing on the shores of the lake Laverzer. The traveller, in his road from Einsidelen to Zug, never fails to notice the striking aspect of this solitude. The castle has not for many years been inhabited, but every vestige of it excites some interesting recollection. Here we find the name *Savinie*, twice repeated, every where occurring. It constitutes the only ornament of an old cabinet; the fresco painting on which presents, on every pannel, these words, worked together, or interwoven, and crowned with flowers. They are moreover carved on the bark of almost every tree. The traveller feels desirous of tracing these unknown beings, who loved each other and lived in this solitude. Their forsaken asylum, however, lying in ruins, informs us that they no longer exist: but we are shewn the temple of happiness created by the *Savinies*, as well as a rock and a tomb which bear their name. On this rock I have dreamed; on their tomb I have wept; and I have collected in the neighbouring cottages the interesting traditions which form the ground-work of this tale.'

Mad. de Genlis now enters on her history of these *Deux Jumelles*, the turn of which may be collected from the affixed motto:

"*Simi-*

" *Similissima coppia e che sovente*
Esser solea cagion di dolce errore."—

Tasso.

but, having another work from the pen of this writer to announce, we must here stop our hand.

Mo-y.

Art. XV. *Les Souvenirs de Felicie L****; *i. e.* The Recollections of Felicia L***. By Mad. de Genlis. 12mo. 2 vols. Paris. 1808.

Persuaded that a good writer cannot be *written down but by himself*, we become apprehensive for the pen that seems to promise no end to its labours. It must, we think, tire at last;—and, to prevent being caught tripping, it were to be wished that a brilliant career might finish with *éclat*, and the close of a celebrated literary life be marked by this praise,

" *Nothing became it like the leaving it.*"

Under the title of *Souvenirs*, Mad. de Genlis here presents us with a miscellany of anecdotes of courts, details of villagers, and what she terms *historiettes*, or little histories, *bon-mots*, and jests; many among the latter of which are not unworthy of our own countryman of laughing memory, Joe Miller. We are told that these choice morsels have been already dispersed through thirty volumes of the *Bibliothèque des Romans*; and as they have been often copied in the journals, and printed in foreign countries, it was a duty which the fair writer seemed to owe to these wandering effusions of the muse, to collect them into an edition, and to prevent them from being pirated by others.

The first page leads us to expect a detailed account of Mad. de G.'s residence in England, and of the many civilities which she received during her long stay in what she denominates the pretty town of Bury: yet, even after the mention which she makes of this *jolie ville* and the pleasant society which it afforded, not a tittle of a grateful *Souvenir* drops from her pen. 'A small society, composed of five or six persons, *très spirituelles*, assembled together every day from the hours of seven till half-past ten: the amusement consisted of music and conversation; and the evenings passed very agreeably.' *Fort agréablement* seems but a vapid *éloge* from the pen of a French-woman, whose language is generally glowing with expressions of more rapturous signification; and Mad. de Genlis, by excluding from her vocabulary the words *charming*, *enchanting*, &c., excites the suspicion that this little society had not produced very lively sensations of enjoyment. Here, how-

however, it was that the plan was projected of a journey to the delightful cottage of Llangollen; and as this *Souvenir* seems to have afforded more entertainment to the writer than any other that resulted from her English travels, it also communicates a superior degree of interest in the detail. Yet the hasty manner, in which this visit of curiosity was instantaneously adopted and arranged, is scarcely a less extraordinary event in the chapter of accidents than the motive which suggested its accomplishment. It is thus related: .

'One evening, the subject of our conversation happening to turn on friendship, I said that I would willingly undertake a very considerable journey to see *two friends* who had been *long* united by the ties of friendship.—"Well, madame," replied Mr. Stewart *, "go to Llangollen; you will there see the model of perfect friendship; and the picture will please you so much the more, as it will be presented by two women who are still young, and in every respect charming. Do you wish to know the history of Lady Eleanor Butler and of Miss Ponsonby?"—"I shall be delighted with it."—"Then I will relate it."—At these words, we drew our little circle round Mr. Stewart:—he paused a moment for the purpose of recollection, and then began the narrative nearly in these terms.'

We have not space for the insertion of this very novel history; for the accuracy of which, moreover, we are not able to answer: but we must refer the reader to Vol. i. p. 3. We cannot, however, fail to participate with Mad. DE GENLIS in the enthusiasm which her romantic imagination imbibed from the scenery of Llangollen, and the extraordinary attachment of its inhabitants; and the *tout ensemble* must have possessed a mind like hers with such visionary ideas, that we are not surprized at the effect of Fancy, when it produced the music of the spheres from the wild and random notes of an Eolian harp. In her subsequent reflections, nevertheless, Mad. DE G. does not appear to be the advocate of such excentric connections as form the union between Lady Eleanor Butler and Miss Ponsonby, and she leaves Llangollen apparently *dis-enchanted*. Yet we are almost sorry when she takes leave of the friends, and changes her recollections to *bon mots* and jests. These are very commonly introduced without analogy, or association of ideas; and the scene shifts rapidly from the famous *Vaucanson*, the greatest mechanic of his day, who made an automaton which played on the flute, and a duck that both ate and *digested* its food, to a merry anecdote of a miser: which we will favour with our particular notice, in compliment to the fair author, because it seems to have given her peculiar delight:

'* Eldest son of Lord Londonderry.'

'M. *de C*****, very rich, but blinded by a cataract formed on both his eyes, came to Paris from the remotest part of Languedoc, to consult a surgeon; who told him that it was time for him to perform the operation of couching, for the success of which he would be answerable. M. *de C***** inquired what would be the expence of the operation: fifty guineas, replied *Granjean.*—M. *de C.* remonstrated grievously against the charge, and was disposed to make a bargain, to lower the price: but *Granjean* was inflexible; and M. *de C.* had nothing left but patience, submission, and non-resistance. Some days afterward, the surgeon performed the operation; when, having removed the cataract from the right eye, M. *de C.* exclaimed with transport, that his sight was perfectly restored. Come then, said *Granjean*, let us proceed to the other eye. Stay a moment, replied M. *de C.*:—you take fifty guineas for the whole operation; that is, five-and-twenty for each eye: now as I see quite as well as is necessary, and as I wish to see, I shall content myself with one eye: to recover the other would be a very useless luxury; there are your *five-and-twenty guineas.*'

With one more sprightly anecdote, we shall close our extracts; and as it relates to our celebrated countryman Mr. Gibbon, we think that it will not be uninteresting to the reader:

'I hear from Lausanne that Mr. Gibbon has been settled there for some time, and is extremely well received. He is, they tell me, grown so prodigiously fat, that he walks with great difficulty: yet with this figure, and his strange face, Mr Gibbon is infinitely gallant, and is fallen in love with a beautiful woman, Madame *de Crouzas.* One day, finding himself with her *tête à tête* for the first time, and desirous of availing himself of so favourable a moment, he fell suddenly on his knees, and made a declaration of his flame in the most passionate terms. Madame *de Crouzas* replied in a manner sufficiently repulsive to discourage every temptation to renew the scene, and Mr. Gibbon appeared embarrassed: but he nevertheless retained his prostrate attitude; and notwithstanding Madame's repeated invitation to re-seat himself on his chair, he was motionless and silent. —"But, sir," repeated Madame *de Crouzas*, "rise, I beseech you." —"Alas, Madame," at length answered this unfortunate lover, "*I am not able.*" In truth, the corpulency of his person totally impeded the possibility of his recovering his legs without assistance. Madame *de C.* then rang the bell, and desired the servant to help Mr. Gibbon to rise.'

Here Mad. DE GENLIS takes leave of the *gros Monsieur* Gibbon, and directs her satiric pen to another ill-starred lover, whose stature was in the extreme of opposition; and the little man was even more ludicrously punished for an unwelcome declaration, by being *placed upon the chimney-piece.*

In revenge for the treatment of this unhappy wight, we shall now put the fair writer herself upon the shelf.

q.2

Mrs Moy.

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